The LUTHERAN

LUTHERAN
LOGICAL SEMINA
LIBRARY

WELCOMED TO DENMARK

Greek churchman is greeted by Danish bishop

40, No. 51

SEPTEMBER 17, 1958

0 CENTS

The Shady Side

JANET HAD PLANTED a gladiolus bulb close to the house. The roof extended over the spot, shading the area.

Hopefully she watched as it grew to a frail plant. Then the stem and some small buds appeared. Janet went out several times a day watching for the buds to open. "I can't wait, Mother. They'll be so pretty just like grandma's are," she predicted.

THEN ONE MORNING a white frost covered the lawn. Her gladiolus was limp and she was sure the flower was dead. She took the other children out to show them the tragic event.

"If your flower would have had some sunshine, it would have opened," said Bobby. "It would have had a stronger plant and not been so stunted and dried-up looking."

Later that day my husband and I went out to look at the frost-bitten gladiolus.

"KNOW WHAT that dying flower makes me think of?" he asked.

"What?" I asked curiously.

"A human soul that has never allowed the light of the Holy Spirit to fall upon it," he said. "I meet a lot of people like that every week. They're only a shriveled-up part of what they could be if they knew the light of God's Word."

—KATHERINE BENION

The LUTHERAN — *News Magazine of the United Lutheran Church in America*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Director Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Robert D. Hershey, S.T.D., Chairman; Rev. Paul E. Valentiner, Secy.; Rev. Willard D. Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., Rev. Ernest J. Hoh, Litt.D., W. Emerson Reck, LL.D., Rev. Joseph Sittler, Jr., D.D., Rev. Theodore G. Tappert, D.D., Litt.D., William E. Keister.

PUBLISHED WEEKLY by the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pennsylvania H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Harry B. Ward, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 2900 Queen Lane, Philadelphia 29, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1958 by the United Lutheran Publication House. Printed in U.S.A. Second-class mail privileges authorized at Philadelphia, Pennsylvania.

THIS WEEK in The LUTHERAN

THE MERGER AS I SEE IT - - - - - - By Franklin Clark Fry 11
Candid quotations from president's report to coming ULC convention

ROUND-TRIP TO COLLEGE - - - - - - By Vernon F. Squire 15
Teenagers got a preview of campus life at four Lutheran schools

THIS GIRL IS A MINISTER - - - - - - By Burnice Fjellman 19
She's not ordained, but Denver students rely on her spiritual help

STUDENT CENTER AT WORK - - - By James W. Carty, Jr. 23
Christian young people helped a bitter student find himself

LIGHT AT BEDTIME - - - - - - - - By Ruth Hayward 24
A child's terror of the dark can be overcome with assurance of love

NEWS

Church in the News - - - - - - - - - - - - - - - 4

Washington: Judges vs. Judges - - - By Robert E. Van Deusen 10

Overseas: Argentina - - - - - - - - By N. Earl Townsend 33

ULCA: Women Plan Convention in Canada - - - - - - - - 34

News in the Churches:
Minnesota - - - - - - - - - 42
North Carolina - Frank K. Efird 43
Pacific Southwest - Louis F. Mertz 36
Pa.: York - - Paul Levi Foulk 46
Virginia - Marshall F. Mauney 44

Pro Deo et Patria Awards - - - - - - - - - - - - 40

Home Missions: Young Congregations Lead the Way - - - - - 39

FEATURES

Worship Notebook - - - - - - - - By Edgar S. Brown, Jr. 26

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 28

A Guide to Bible Study: Isaiah - - - - By Gerhard E. Lenski 29

Books - - - - - - - - - - - - - - - - - - 31

Letters to the Editor - - - - - - - - - - - - - - 35

In Conclusion - - - - - - - - - - - - - - - - 50

COVER PICTURE. Metropolitan James of Melita, Greek Orthodox member of World Council of Churches Central Committee, is welcomed to recent meeting at Nyborgstrand by Bishop Hans Fuglsang-Damgaard, of Copenhagen, Primate of the Lutheran Church of Denmark.

Clergy keep quiet about integration this year . . . Martin Luther King gets 15 minutes in jail . . . No free bus rides this month for parochial pupils . . . ULC board to borrow $8 million . . . Churches disappointed on liquor ads

THE CHURCH IN THE NEWS

Churches and segregation

Thirty-five Negroes were attending a 400-pupil high school in Norfolk, Virginia, this month, and nobody made any fuss about it. But this is in a Roman Catholic parochial school, not a public school. Roman Catholic schools of the Richmond diocese are in their fifth year of integration.

Roman Catholic bishops tell their people what the church expects of them, and that settles it. A few Protestant pastors tell their people too (43 clergymen in Fairfax county, Virginia, stated this month that "enforced segregation . . . contradicts the very gospel which we are called to preach") but most Protestant church members don't pay much attention.

Last year several dozen Little Rock clergymen condemned Gov. Faubus for sending troops to bar Negroes from Central high school. They appealed for "moderation." One of these clergymen said that "Little Rock ministers who, a year ago, tried to bridge the widening gap are keeping quiet this year."

Professors criticize

A Harvard psychologist, Dr. Thomas F. Pettigrew, and a University of North Carolina sociologist, Dr. Ernest Campbell, interviewed 100 Little Rock clergymen on the integration problem. They will publish their findings in a book entitled *Christians in Racial Crisis.*

Dr. Pettigrew told the American Psychological Association last month that most Little Rock clergymen favor racial integration but aren't saying so publicly. One explained, "I've spent 11 years building up this magnificent church, and as its leader and administrator I'm not about to destroy it in this crisis." Another said, "I know integration is coming, but I don't think I should stick my neck out now."

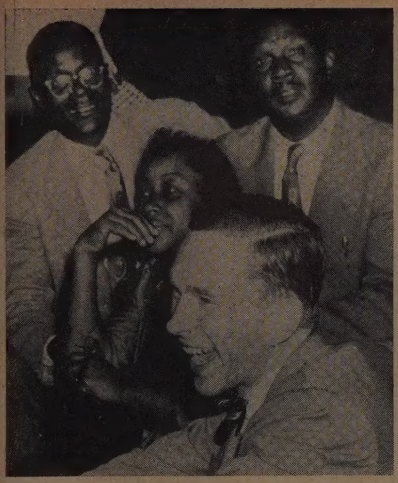
Three of the eight Little Rock clergymen who spoke out on integration last year have lost their pulpits or have been transferred to smaller parishes in Negro areas, Dr. Pettigrew reported. One minister, answering Dr. Pettigrew, said "it's easy to criticize when you can look on from a safe spot so far away."

Congressman Brooks Hays of Arkansas, president of the Southern Baptist Convention, said that "it's been a very difficult situation for the religious leaders. They have had to find a way to maintain the highest standards of Christian ethics on one hand, and the ministry of love on the other."

King gets rough treatment

A young Negro clergyman, Martin Luther King, was just out of school (Ph.D., Boston University) when he went to his first church, Dexter Avenue Baptist in Montgomery, Alabama, in 1954. What happened to him since then has been in newspaper headlines around the world.

This month Dr. King was back in



THERE HAVE BEEN HAPPY DAYS
This was when Negroes were winning their bus strike in Montgomery, Alabama. Only white clergyman who worked with them was a Lutheran pastor, the Rev. Robert Graetz, now in Columbus, Ohio

headlines. Policemen "grabbed my collar and tried to choke me, and when they got me to the cell they kicked me in," he said. He had been arrested on a charge of "loitering" outside the Montgomery city hall. The police chief, Clyde Sellers, said Dr. King was "treated as anyone else would be."

Dr. King was released from jail in 15 minutes, after signing bail bond. At the hearing two days later he was fined $10 which he refused to pay. He chose the alternate sentence, 14 days in jail, but Chief Sellers paid the fine. "I have elected to spare the taxpayers of Montgomery the expense of feeding and housing King during the next 14 days," said Sellers.

Mr. Sellers said that Dr. King wants to go to jail "to boost the sale of his forthcoming book." *Stride toward Freedom* (Harper, 230 pages, $2.95) published Sept. 17, tells Dr. King's story of the Montgomery bus strike in 1955-56 when Negroes operated a car pool for 12 months rather than ride on buses with segregated seating.

Car pool in Connecticut

Seventy automobiles were operating on a car-pool plan this month to transport Roman Catholic children to a parochial school in Newtown, Connecticut. After Oct. 1 the school district will provide free bus service. Voters split 1,243 to 1,218 last month favoring free rides for parochial school pupils. But the rides won't be provided until the community's new fiscal year begins.

Voting in Newtown was according to a Connecticut law passed in 1957 which permits free bus service for parochial school pupils. Each community must decide for itself whether it wants to provide the transportation the law permits.

Connecticut's attorney general, John J. Bracken, ruled last month that the state cannot pay any part of the cost of the free rides. The state pays half the cost (about $1 million a year in 121 towns) as its share in providing bus transportation for pupils in public schools.

A group of Newtown citizens said this month they plan to go to court to stop the free bus rides. They claim the state's 1957 law is unconstitutional. "We think the state should keep out of religious affairs, and vice versa," said Francis H. Snyder.

Wants support for parochial schools

Battles about free transportation to parochial schools have been fought in the legislatures or courts of most of the United States. There were conflicts regarding various details of the question this summer in Kentucky, New Jersey, New Mexico, and New York. (Ken-

tucky's attorney general said school boards can't spend their funds for bus rides but county funds can be used.)

Protestant groups oppose free transportation because they see it as the opening wedge for public support of the whole Roman Catholic parochial school system.

In Washington this month a Unitarian psychologist argued at a session of the American Psychological Association that public support for parochial schools would be of cultural value. Dr. Robert F. Creegan said public schools may "produce a drab and undemocratic 'sameness' by supporting only one type of public education for all children."

Opposing Dr. Creegan was Dr. Martin Chworowsky of the University of Pennsylvania (and a member of the ULC Board of Parish Education) who said public support for private schools would be the answer some Southerners are seeking in maintaining segregation. The result would be racially and religiously segregated private church schools.

Fry gets Russian approval

Dr. Franklin Clark Fry is a "most noble man," Russian Orthodox Metropolitan Nikolai told a *Religious News Service* correspondent in Moscow. The Metropolitan was interviewed after returning from a three-day conversation in Holland regarding Russian Orthodox relations with the World Council of Churches.

Metropolitan Nikolai said Dr. Fry "sincerely defends the interests of the ecumenical movement, meriting therefore deep respect." Dr. Fry, as chairman of the World Council's central committee, proposed to the Russians that they send observers to future council sessions. The Orthodox Church leader said he is willing to recommend that his church shall become a WCC member.

"It is too early to forecast that we should become members of the World Council," said the Metropolitan, "as it is a very serious step. But it will probably be taken."

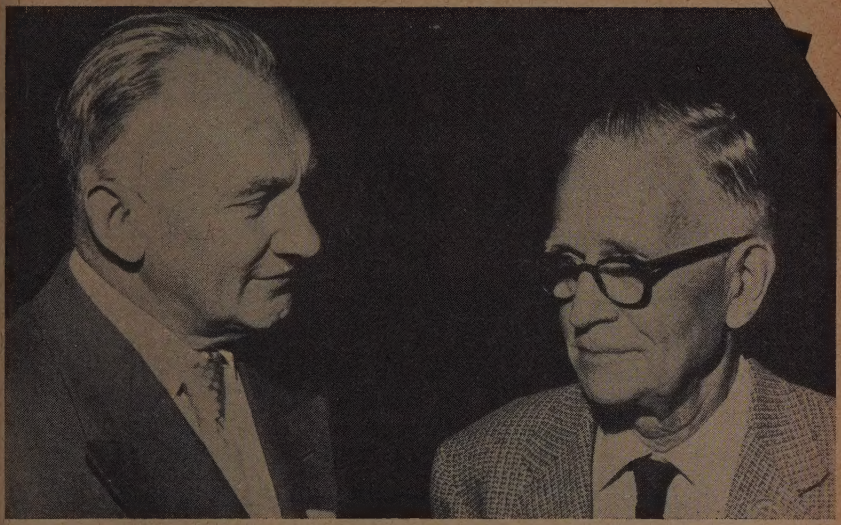
Red countries have their own council

Churches in a half-dozen countries under Soviet domination have been active in the World Council since it was formed in 1948. Their delegates make speeches which echo the Red propaganda. Other Council members interpret such speeches as the price the delegates from Red countries must pay to keep in good standing with government officials back home.

This summer churchmen of a half-dozen Red countries met in Prague to plan for "a world conference that would have the task of addressing a decisive message to the conscience of the world in the interest of universal peace." The churchmen have no intention of forming an "Eastern Council," asserted Dr. Josef Hromadka of Czechoslovakia. "We are loyal to the ecumenical family," he said.

But the World Council of Churches, said Dr. Hromadka, although it has made "several commendable declarations," has failed "to pronounce the decisive messages on the issue of peace." Dr. Hromadka was recently awarded the "international Lenin peace prize" as one of "the five leading personalities of the world peace movement."

An unsuccessful effort was made in the World Council central committee meeting last month by Dr. P. O. Bersell, former Augustana Lutheran Church president, to prevent Dr. Hromadka's reelection to the Council's 12-member executive committee. Dr. Hromadka had endorsed the Soviet repression of the Hungarian revolution in 1956, Dr. Bersell pointed out.



JOSEF HROMADKA, P. O. BERSELL
At World Council meeting, a difference of opinion

Mission Board wants to borrow

Ever since painful experiences in the depression years, United Lutherans have been insistent that the church's boards stay out of debt. This month the ULC Board of American Missions notified the Executive Board that it will seek approval at the church convention next month for borrowing $8 million.

Helping newly organized congregations in buying church sites and building chapels and parsonages is going to cost the board $24,350,000 through 1961, it was reported. The first-unit churches built by mission congregations now average $113,000 in cost. More than 300 of these congregations now have no churches, but worship in "school rooms, stores, garages, funeral parlors, barrooms, converted chicken coops, fire houses."

Repayment of building loans previously made (at a lower cost level, averaging $52,000 per church) plus the full amount apportioned for the board in the ULC budgets for 1958-61, will fall $8 million short of the amount the board must lend in the coming three years. Serial notes to be issued through a securities agency (B. C. Ziegler & Co., West Bend, Wis.) are recommended as the means of securing the extra fund needed.

Publication Board places mortgage

The ULC Board of Publication had been in its new Philadelphia headquarters six months at the time of the autumn board meeting (Sept. 9). The building cost $2,400,000, the board's executive secretary, Dr. H. Torrey Walker, reported.

About half of the cost is to be met from accumulated reserves and the sale of the old building, said Dr. Walker. The rest of the cost has been met by a $1,200,000 mortgage taken by the Metropolitan Insurance Company.

Liquor ads are expensive

Eight times in 11 years church leaders had appealed to the U.S. Congress to ban liquor advertising across state lines (in newspapers, magazines). This year their appeal was again refused. A big jolt came this month when the *Saturday Evening Post,* reversing its long-time rule, said it would accept advertising for alcoholic beverages.

The *Post* will be opening its pages "to an industry whose advertising is basically false and misleading, and whose products are damaging and destructive to health, happiness, and to human personality and character," said Dr. Caradine R. Hooton of the Methodist Board of Temperance.

The *Post* said it was changing its policy "with due regard to evaluation of the customs of the times in general and to the audiences of our magazine in particular." Another factor was that *Post* advertising income in six months of 1958 was $2 million lower than in the same months of 1957.

Alcohol beverage advertising in the U.S. cost $413,267,548 in 1957, the Methodist Board of Temperance reported. The board said there are 5,015,000 alcoholics in the U.S., one out of every 21 adults. But the number of drinkers has decreased 30 per cent in 10 years, the Woman's Christian Temperance Union was told this month. Mrs. T. Roy Jarrett said 45 per cent of U.S. adults are non-drinkers.

Homeland training preferred

Native Christian leaders from foreign mission fields who are trained in the United States are often too "Americanized" to be acceptable to their own people, Dr. Earl S. Erb told the Augustana Lutheran Church's Board of World Missions at Minneapolis last week. Native churchmen should not be kept away from their own land for more than two years, the ULC Foreign Mission executive urged. If required training is not available in the national's own country, it should be obtained in a country of similar culture, he advocated.

Dr. Erb said "high priority" should be given to establishment of theological education and provision of books and library facilities for institutions of sister churches. Development of this educational program would prepare indigenous pastors to "cope with the resurgent non-Christian religions and false philosophies" in mission lands.

Augustana and the ULC share mission work in India and Uruguay.

Asks "saner" churches

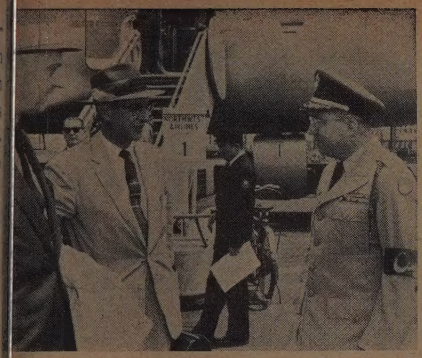
Architects ought to return to "sane and sound" ideas of church construction, Dr. John W. Behnken, president of the Lutheran Church—Missouri Synod, told an Iowa district convention.

"Some contemporary churches remind me of factories or schools," the churchman said. "The only indication that such structures are churches is their towers." Dr. Behnken said he wasn't opposed to change, but objected to "extreme forms."

Church cares about servicemen

After World War II, centers maintained by Lutherans of America for military service personnel were closed. But by 1951, with a big army scattered around the world, Lutheran leaders decided to reopen centers at strategic locations for off-duty recreation and spiritual guidance of men and women in the armed forces.

Last month a new center opened in Okinawa, chief U.S. military base in the Far East. Present for the ribbon-cutting on the opening day were Dr. Carl F. Yaeger of the National Lutheran Council and the Rev. Walter E. Kraemer of



Dr. Yaeger, Mr. Kraemer, with Chaplain J. B. Bender visit service center in Japan. There are two: Yokosuka and Tachikawa

the Lutheran Church—Missouri Synod. The program for the service personnel is a joint NLC-Missouri project. Major General David M. Shoup of the U.S. Marines helped cut the ribbons. "You are the pioneer in a great service to the armed forces on Okinawa," the general told the church leaders. (*For photo of new center see page 38.*)

Centers are in operation in Germany, Japan, the Philippines, Alaska, and at many points throughout the U.S.

Dig new town in Israel

Teams of archaeologists moved with military precision over a half-mile of meadow land in northern Israel last month. For the fourth year, diggers carefully uncovered parts of the ancient city of Hazor, near the headwaters of the Jordan River in northern Galilee. Directing the operation by walkie-talkie radio was Dr. Yigal Yadin of Jerusalem's Hebrew University. Airborne observers aided in sighting suitable spots for further excavation.

Six layers of civilization would eventually be exposed, scholars believed, yielding secrets of history valuable to biblical research. Destruction of city by fire is described in Chapt... of Joshua. The Book of Judges rep... it as the capital for a Canaanite kin...

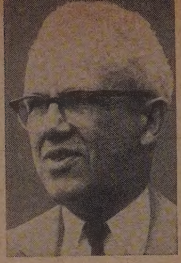
Ruins of Solomon's stables and some Canaanite temple objects have already been found. Object of this year's search will be to discover part of the original city to establish more definite dates for the Hazor conquests mentioned in the Bible.

Catholics told to shun MRA

Moral Re-Armament is a worldwide semi-religious movement devoted to world peace. Founded by Dr. Frank Buchman, a Lutheran pastor of the Pennsylvania Ministerium, it asks its members to change the world through four absolutes —honesty, purity, unselfishness and love. It urges a "quiet time" to listen for the voice of God and advocates personal public confession of sin.

Roman Catholics had long had misgivings about the movement. In 1951 a Vatican directive barred priests from attending MRA meetings and added that "it is not fitting that the faithful should accept posts of responsibility" in the movement. Last month Bishop Thomas L. Noa of Marquette, Michigan, in whose diocese the Mackinac Island headquarters of MRA is located, told Roman Catholics to shun MRA as a "movement . . . that inculcates a religious ideology that is different from that of the church." If individuals can hear the "voice of God" dangerous confusion can result, the bishop warned. He called MRA "praiseworthy in many respects," but forbade Roman Catholics to attend meetings, participate in or promote its activities. Although Bishop Noa's edict was limited to his diocese, it was in effect churchwide since MRA meetings are held at the Mackinac Island center.

WASHINGTON



By ROBERT VAN DEUSEN

JUDGES VS. JUDGES

THE CONTROVERSY between state and federal authority broke into the judicial system as the Supreme Court was accused by state judges of overstepping its proper bounds. The Conference of Chief Justices, made up of the ranking jurists of the states, endorsed by a 36-8 vote a committee report which was sharply critical of the Supreme Court.

The report charged that the U.S. Supreme Court was not exercising sufficient judicial restraint in its decisions, and was in effect enacting law as well as interpreting it. The action of the judges was taken just as the Supreme Court was asked to review the action of the Circuit Court of Appeals in regard to school integration in Little Rock.

The report was debated heatedly by the conference. Chief Justice Charles Jones of Pennsylvania, who opposed its adoption, observed that while the report pointedly avoided any mention of segregation, the segregation decisions were the real basis for the complaints.

THIS WAS only partly true. Although the judges from the southern states voted solidly for the report, many others voted for it whose states had a long record of racial equality. Emotions were heightened by the school integration issue, but the dissatisfaction ran deeper than that.

State judges have become increasingly restive under federal court decisions which reverse the rulings of the state courts. In a number of cases, for example, the Supreme Court has acquitted people charged with breaking state anti-subversive laws on the basis that national security laws passed by Congress have superseded the state laws.

Similar complaints had been aired in Congress. A few days before adjournment, the Senate defeated by only a one-vote margin a bill which would have curtailed jurisdiction of the Supreme Court.

Poor timing

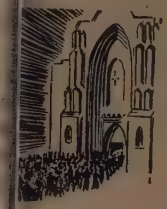
THIS WAS an unfortunate time for a division within the judicial system. Massive resistance to the Supreme Court's integration decisions has tended to weaken public backing for the court system as a whole, and a split within its own ranks will increase that trend.

The *Washington Post* commented that a show of hands by a judges' association is hardly the traditional way to improve the quality of justice. If the law as interpreted by the highest court is to be changed, the legislative branch must do the changing. Meanwhile, the system of appellate review, if it is to be effective, must be respected by those who are a part of that system.

Underlying these differences of opinion is a lack of clear-cut agreement as to the exact line of demarcation between state and federal authority. Perhaps this is inevitable in a federal form of government, a "sovereign nation of many sovereign states." That line will probably always zig-zag, as it is affected by world conditions and by the changing national pattern of internal relationships.

Should the courts be rigid defenders of things as they have always been, or should they reflect basic changes in the world of which they are a part?

THE MERGER AS I SEE IT



By FRANKLIN CLARK FRY

The president of the United Lutheran Church analyzes plans for merger of the ULC with three other churches

THE PROSPECT of union with three sister Lutheran bodies is spreading across the whole horizon of the United Lutheran Church in America as we gather for the 1958 convention. It will be the extra, imponderable factor in every plan that we formulate for the years ahead; it will give an added dimension to every act.

One virtue of this fact is that it fixes the character of the Report of the President and makes clear what its theme must be. Standing at the threshold of the convention, it needs to shed all the illumination that is possible on the merger developments, and give a lucid interpretation to our church of where we stand at this juncture. The constitution states that the president is to be "the chief representative of the church" in all its dealings with other ecclesiastical bodies and, as such, I need to give an accounting of the momentous steps that have been taken in the past biennium.

To fit its purpose, this report will be little more than a bare-bones outline. When all is done, these pages are fated, I fear, to look like a series of footnotes—disjointed and bumpy. The best that I can promise is that I shall try to keep them from being incoherent.

The spirit of candor will run through every line. You have my word that no pane of glass will be intentionally cloudy, no essential point purposely concealed. On the other hand, I shall not tarry over self-evidents or things so familiar that they need no elucidation, merely for the sake of balance in the report.

FIRST, A CLUSTER of six reflections on the total event, for the JCLU report is thrillingly more than merely a few thousand *words*, far more than a labyrinth of *details*. It is an epochal, long-prayed-for EVENT.

1) We would be numb and unworthy of our deep convictions about Christian unity if we did not feel a *leaping exhilaration* at this hour and, paradoxically, also a *heaviness of heart*. The vista that is opening before our eyes is a tonic. The prospect two years ago delighted us; now tangibles are starting to appear. We hear a call to rise and build. At the same time, a shadow is cast on our joy because the new house of God that is to be erected is narrower than we had hoped and than we devoutly believe that it could be.

We regret that other sister churches did not accept the invitation to flow together with us into a still broader church union in America.

2) EVEN A QUICK reading of the JCLU proposals shows that a *new church struc-*

This article is condensed from the report Dr. Fry will make to the ULC convention in October. Further sections of the report will be published in The Lutheran next week

ture is to come into being. It is not to be a mere adaptation, a slightly amended carbon copy of what we have. If anybody expected that, he will be disappointed.

The suspicion has been widely harbored that that is what the ULCA would insist on in any merger. Truthfully, there has been spotty evidence for it from time to time. When our 1948 convention gave power to a commission to join in drafting an entirely new constitution for the church that is to be, it was a giant step out of the past and up into the future.

3) THE NEW church will be more *church* and less *federation* than what we have been used to over the past forty years. Interestingly and reassuringly, the same thing was true in 1918. The ULCA that came into existence then was much more centrally administered and coordinated, although far from an integrated structure, than any of its three predecessors. After a long generation, the current moves forward again.

The blunt question is being heard: Will the new church polity now on the drawing boards have more "centralization" about it than our present one? The facts about it are frankly contradictory; we all, with one accord, shy away from it as a generality; yet over and over again, ULCA conventions, when faced with practical decisions on particular issues, have voted in favor of what amounts to it, often by overwhelming majorities. That has almost become a fixed pattern.

With reference to the church of the future, well, read on and judge for yourself. If your conclusion is yes, there are going to be at least a few indicators in that direction; the intelligent thing will be not to sink back into a negative attitude but to decide with an open mind, case by case, what is desirable and best.

FORTY-SIX MEMBER COMMISSION

4) ONCE THE TWO separate mergers now under way among American Lutherans are completed, will we be closer to each other in polity, thus making a *future all-inclusive Lutheran union* easier? In the judgment of this observer, the answer is regretfully no. Our brothers in The American Lutheran Church are constructing a tight, solid organizational structure with a strong central church government, far and away beyond anything that the Joint Commission on Lutheran Unity is envisioning. The Lutheran Church—Missouri Synod, the third in the great triumvirate of the future in American Lutheranism, has a strict congregational polity that has learned to act with a massive unanimity in practice.

The three approaches, both in concept and in their actual functioning day to day, will be far apart. It will be the task of another year, at the worst of another generation, to reconcile the disparate habits—which have an unhappy way of hardening quickly into "convictions"—of the three divergent groups and fuse them into a new entity. What is occurring now is not clearing the way.

5) THERE HAS BEEN an absolute minimum, practically zero, of the *spirit of trading*, of exchanging "concessions" in the Joint Commission on Lutheran Unity.

HELD FOUR MERGER DISCUSSIONS

Questions on which the uplifted hands have been divided strictly along church-body lines have been few. Indeed, I do not remember a single instance where all the commissioners of one church have voted solidly against all the commissioners of any other. That is a healthy augury for the days to come.

All of us, to a remarkable degree, have concentrated on trying to discover what will be the soundest, most consistent character and morphology for the new church; we have conscientiously tried to restrain our loyalty to the honorable traditions of our fathers and a natural fondness for the familiar paths that our feet have been accustomed to walk all our lives. Without unfaithfulness to the past, we have dealt with each other in the present as citizens of the future.

6) If ANY ONE of you, looking straight into my eyes and calling me by name, inquires, Are *you* satisfied with the JCLU product as a whole?, there is no stammering at all, not a bit of fumbling about my reply. In the main, I am not only content with it but pleased.

The following sketch of the new church, seen from my lookout, fits the years ahead well. As I see it, more of it represents improvement of what we have than a sacrifice of values. I willingly echo the words of a brother church president who wrote in a recent letter, "I feel good all the way through after reading the proposals, all the time realizing the loose ends and unfinished tasks that remain."

Having introduced this personal word, I stop right there. The rest of this report is not designed to be a piece of special pleading, even though a favorable tone cannot help sounding through it.

For Lutherans faith is the crux of it all; the confessional statement is not only the capstone but the touchstone of every document. The report of the Joint Commission on Lutheran Unity passes this highest test with flying colors. The finest tribute is that it is receiving its widest approbation right at this pinnacle, exactly where it counts for most.

a) This is an honest piece of theological writing without reference to ecclesiastical-political implications, or whether this or that group will like it. No attempt is made to compromise varying shades of interpretation. *b*) A solid, living core exists in the Lutheran view of the Gospel that transcends all minor differences of accent. This statement strives to move within that area. *c*) What is written squares with biblical scholarship.

d) Modern Luther research has also influenced this formulation deeply. Closer acquaintance with Martin Luther has issued in a more dynamic concept of Lutheranism, the Word, and the confessions. All of this is reflected here.

To state it another way, the mighty acts of God among us, the living God at work in Jesus Christ and His Gospel, are a truer and stouter bond of union than any ideas we may think about Him. This dynamic view is also more ecumenical, and at the same time faithful to the Lutheran confession, than a static one. *e*) A serious effort has been made to pre-

DOCTRINAL STATEMENT ADOPTED BY MERGER COMMISSION

1. The church bodies represented by the Joint Commission on Lutheran Unity hold in common that the Holy Spirit creates and sustains the Church through the Gospel and thereby unites men with Christ through faith and to one another in the fellowship of that faith.

2. They further hold that the Word of God is essentially "the Gospel of God concerning his Son," i.e., the good news of God's creative and saving grace made manifest in Christ. The title "Word of God" belongs primarily to Christ himself, the Word incarnate, for in him God reveals and imparts himself to men. It applies derivatively to the Christ-centered message of the Old and New Testaments, as well as to the proclamation of the Gospel in the Church.

3. They treasure the Holy Scriptures, therefore, as the primary witness to God's redemptive act in Christ, for which the Old Testament prepared the way and which the New Testament proclaims. In the Church's continuing proclamation of this Gospel the Holy Scriptures fulfill their basic purpose as Word of God. As such they are normative for the faith and life of the Church.

4. They accept the three ecumenical creeds, namely, the Apostles', the Nicene and the Athanasian, as true declarations of the faith of the Church.

5. They accept the Unaltered Augsburg Confession and Luther's Small Catechism as true witnesses to the Gospel, and acknowledge as one with them in faith and doctrine all churches that likewise accept the teachings of these symbols.

6. They accept the other symbolical books of the Evangelical Lutheran church, the Apology of the Augsburg Confession, the Smalcald Articles, Luther's Large Catechism, and the Formula of Concord as further valid interpretations of the confession of the Church.

7. They affirm that the Gospel transmitted by the Holy Scriptures, to which the creeds and confessions bear witness, is the true treasure of the Church, the substance of its proclamation, and the basis of its unity and continuity. The Holy Spirit uses the Church's witness to the Gospel to create Christian faith and fellowship. When this occurs the Church fulfills its divine mission and purpose.

---

sent Lutheran belief in the language of today. Living questions are answered.

NEXT AS to the progression of thought:

- Paragraph one speaks of the nature of the church, the fellowship we share together.
- Two tells what we mean when we talk of the Word of God as constitutive of this fellowship.
- Three answers the question as to the relation of this Word to the Bible. Scripture must be a means of grace before it becomes normative. This paragraph bridges, and transcends, the gap between those who emphasize its immediacy and those who stress its normative character —two contrasted views of the Word.
- Four affirms our relation to the historic church prior to the Reformation.
- Five identifies us with the Augsburg Confession and the catechism. These two are accepted in the same breath even though the categories to which they belong are different. The Augsburg Confession deserves this eminence as a watershed in the life of the church. The catechism is an unsurpassed summary of the Gospel faith.
- Six goes on to the fuller historical development of Lutheranism.
- Seven summarizes all the basic elements: Gospel, Scripture, creeds, and confessions issuing in the unity and continuity of a fellowship. By the Holy Spirit, the church lives!

Round-trip to College

Sixteen youngsters went through four colleges in two days, and learned that the church is serious about education

By VERNON F. SQUIRE

ONE OF THE SIXTEEN

SIXTEEN YOUNG PEOPLE from Zion Church in Niagara Falls have a new view of the church, and have begun at an early age to think about Christian higher education. The young people are 14-year-old confirmands who were organized by Zion's assistant pastor, the Rev. Vernon F. Squire, and conducted on a tour of four ULCA colleges.

Plans for the trip began a few months ago when Pastor Squire proposed the trip at a meeting of the church council. The council quickly gave its approval, and went a step further, offering to pay the gas and oil bill for the cars needed in transportation. Of the 26 confirmands, 16 were able to go.

Originally a rather leisurely pace was set for early July. But college plans forced an abrupt change. We found it necessary to be at Wagner no later than July 8, and the summer enrollment at Hartwick made it impossible to stay overnight. Thus it became necessary to telescope these two visits into one day.

So it was that 16 young people were early risers on July 7 and assembled for departure at 6:30 A.M. With a prayer for a safe journey, and a rather anxious eye on the clock, we departed for Hartwick College.

THE DAY was perfect for traveling, and we rolled along the New York Thruway with ease. We stopped for a moment to combine history with the tour by pointing out the old Hartwick Seminary as the site of Lutheranism's first American theological school.

Hartwick proved to be a gracious host. Although we arrived in Oneonta late, due to delays encountered in road construction, the cafeteria stayed open overtime and kept lunch warm for us. Vernon Smith, director of development at Hartwick, conducted us on a tour of the campus. The girls in the group were given an unusual privilege—a tour through a boys' dorm. The dorm is the new Leitzel Hall, being finished for use this fall.

The tour at Hartwick ended with an informal discussion with Hartwick's president, Miller F. Ritchie. Dr. Ritchie commended the group and Zion congregation for its foresight, commenting that by 1960 competition for college entrance will be keen, and praised the wisdom of shopping early. Dr. Ritchie described the advantages of nursing courses at Hartwick and explained the well-balanced program of the Christian college

in contrast to the purely professional approach of the usual training schools.

Our confirmands, as they left Hartwick, commented on the concern of the Lutheran church for its college, and seemed quite impressed with the Christian college's emphasis on the individual.

AND THEN it was off to Wagner. A tire went flat. Luggage had to be moved, a new tire put on—not an easy task for several boys in hilly terrain. After nearly an hour of coaxing and cajoling, the new tire was on, and we started again, only to miss a turn somewhere. Finally one of the girls asked why we were headed north when she thought Wagner College should be south! So we changed course and finally reached Wagner nearly two hours late.

It was a bedraggled 16 youngsters that took their first look at Wagner that evening. But the imaginative and industrious Howard Braren, Wagner's director of alumni activities, quickly changed things. He had gathered some of the summer students, a record player and some records, and added some punch and cookies —and presto—we had a reception party.

During the party a group of Luther League of America work campers and caravanners appeared, and invited our group to stop off for a few minutes at the work camp at nearby Bethlehem Children's Home. So, on Tuesday afternoon while enroute to Gettysburg, we made an unexpected side trip.

Our young people were impressed by the fact that the Leaguers received no wages, and even had to pay their own way to the camp. Several of ours were so taken up with the project that they wanted to know how they could do the same thing. We told them that in a couple of years, when they reach 16, they would be eligible.

TUESDAY MORNING, though, before we left Wagner, we were up bright and early. The new dining hall impressed our group as we ate breakfast, and then had a tour of the campus. Athletic activities at Wagner impressed many, who want to return and participate in squash, basketball, football.

The spiritual side of college life was given a first-hand demonstration when we arrived at the administration building just in time for the chapel period conducted by Chaplain Paul J. Kirsch. After sitting in a classroom and hearing all about costs, entrance requirements, and social life, the group took a break. Cokes, milk shakes, and a visit to the book store for souvenirs, finished up the morning.

A feel of the academic life was achieved when the group visited a chemistry lab and sat in on one of Dr. George Hackman's courses in religion. The chemistry lab was not very appealing—"What an awful odor," or "Do kids really stay in that room very long?" were some of the comments. But they did like the religion course—"I didn't know there was so much to this," or "He was so interesting, and he really made me think," or "I hope I can have him when I come to Wagner" were typical comments.

The sixteen at Hartwick

Buildings are under construction on all college campuses these days

HAVING NOW SEEN two colleges, there was much guessing as to what Gettysburg would be like. About the only thing most of the group knew about Gettysburg was the battlefield, and so the guesses were that Gettysburg College must look like a Civil War relic.

It was quite a surprise when we rolled into the campus all dotted with new and nearly new buildings. Once again the college was a gracious host, although we arrived late (because of our side trip to the work camp). The staff stayed on to see that we were fed.

Our evening meal will long be remembered by both the chef and the youngsters. The chef proudly told me how he had prepared a special treat for our group. When I walked into the dining-room I heard a chorus—"Pastor Squire, do we have to eat this?" It seems that the adults enjoy liver and onions, but that most teen-agers don't.

The visit was filled with unexpected opportunities. On Tuesday evening we were invited to share in the church workers' conference of the York area. This group was holding a week's conference on the college campus, and we sat in on a dramatic presentation in Christ Chapel. The presentation was by Luther Leaguers and gave a visual demonstration of the plight of modern man and how the league reaches into the lives of individuals to bring the love of God.

ONCE AGAIN a new dormitory brought restful sleep. Next day Raymond Davis, public relations director at Gettysburg, took us on a tour of the campus. Another unexpected opportunity presented itself when Mr. Glenn Davis, of the United Lutheran Publication House, invited us to visit a ULPH display in Christ Chapel basement. It gave us a fine opportunity to talk about the work our ULC carries on through the Board of Publication.

Then we had a tour of the famed battlefield. We left Gettysburg for Selinsgrove, where Dan McCuish gave us a free lunch, courtesy of Susquehanna University, and a tour of the campus.

The new half-million dollar music

building, which will be opened this fall, attracted several of the girls. A couple of boys said they couldn't decide between Gettysburg and Susquehanna. Both offer the quiet atmosphere of the small town.

The eating arrangements at Susquehanna appealed to many. We were told about the plan, different from the usual cafeteria, which preserves the family setting, with students assigned to tables, and expected to stay at their places until dismissed by the senior girl. Most liked this idea, which gives students opportunity to meet everyone on campus.

At quarter to eleven on Wednesday night we returned home safe and sound. All sixteen were excited and effervescent about the trip. Some of the parents told me that their youngsters stayed up two hours or more, reciting events of the trip.

THEY CAME BACK not just excited about a trip but making plans to attend college in a few more years. Some, who began thinking about college, felt that this was something they would like to do. All o them learned what a Christian college ha to offer—the concern of church and in dividual for each student; and secondly that benevolence has a real meaning, fo the benevolences of our churches go t help support these institutions.

INDIRECTLY THEY learned a lesson i stewardship. Most had money to see them through, but they had to learn about budgeting their funds to meet necessary costs. By staying in college dorms and eating seven out of nine meals in college cafeterias, costs were substantially reduced. Most spent about $15, including souvenirs and snacks.

For a long time these 16 young people will be talking about their trip through four ULCA colleges in three days. It also looks like many of them will attend some of our church colleges. Right now we're making plans to make this an annual event, with even the possibility of chartering a bus next year.

"This morning just for fun let's all sing the same anthem"

This Girl Is A Minister

She's no "Reverend" but like dozens of other young women she serves full-time as the church's representative in a college campus community

LUTHERANS GENERALLY take a dim view of women as ministers, and some women don't like the idea one bit. But there is a big field for full-time service of women in the church which has some of the same opportunities as the ministry. I'm talking about the women who are "counselors" at Christian student centers in colleges and universities.

That title, "counselor," is a good enough word, but it seems to belong to the legal profession or in a dean's office. And it has gray hair! But you should go to a campus and see one in action.

So let's go to Colorado's mile-high city, Denver, and to two great universities. There you may meet a "counselor" with the improbable name of Pat Schmidt. (In the telephone directory she is Mertice Patricia Schmidt.)

PAT FIRST CAME to Denver to be a city librarian but she got acquainted with a group of Lutheran students at Denver University. After a while she was doing so well as a volunteer adviser that she was called to Duluth, Minnesota, to be a counselor at the Duluth branch of the University of Minnesota. The counseling program is directed by the National Lutheran Council's Division of College and University Work.

Technically Pat was qualified (a B.A. from Park College and an M.Lib.Sc. from the University of Missouri) but she soon felt the need for theological training. She got it, and another Master's degree, from Chicago Lutheran Seminary in a year's leave of absence.

By this time a Lutheran Student Foundation had been organized in Colorado and there were people there who remembered Pat's days as an unofficial Lutheran Student Association adviser. "We want Pat," was the word to the DCUW's Chicago office. So Pat returned to Denver, this time to work on two campuses: Denver University and also the University of Colorado which is in Boulder, 18 miles from Denver.

One of those who is glad she came back is the chaplain of Denver University, Dr. Rhodes. "Pat," says he, "is not

---

By BURNICE FJELLMAN

Program Secretary of the National Lutheran Council Division of College and University Work which provides ministry to students at hundreds of U.S. educational institutions

the most vocal of the religious workers, but she is a steadying influence. It is as much as anything her presence, her quiet way of doing things, the way she meets students—yes, and her theology."

Pat of course is not an official member of the university staff but the chaplain of this Methodist institution looks upon her and other denominational workers as members of a team which in every respect fits into the life and work of the school. In this setting, says the chaplain, Pat represents "a type of conservatism that is good for the campus."

INTERESTINGLY, there were three students who also used that word "presence" when trying to tell me what their Lutheran counselor means to them. One student said it is "a presence that creates strength." Another said it is a "presence that never compels but welcomes."

Not infrequently the mere presence of a person of spiritual stature can bring a kind of strength to a student group. Pat often sits in the background with a typically impassive expression on her face when students are gathered for study or discussion or when they hold a business meeting.

This generally delights students who like to feel that adults, when present at their informal gatherings, should speak only when spoken to. But more than a "body" is present when Pat is there. One student told me that "she is the kind of counselor who knows just how far to let students go in making mistakes before stepping in with a word of caution."

That statement, of course, had reference primarily to discussion groups or business meetings. A counselor must also on occasions be a teacher and in that role Pat is more vocal. She is too modest to hold forth as a lecturer but she does know how to ask leading questions.

STUDENT CENTER IN ACTION: LOTS OF QUESTIONS

COUNSELORS SELDOM find a captive audience of any sort or ready-made facilities when they arrive on a campus. When Pat came to Denver it was her good for-

LUTHER CLUB OFFICERS, U. OF COLORADO

tune to find a friendly reception both at DU and at CU. Denver University gave her an office in the chapel building.

In Boulder, though she met friendliness, she had to take what was available in the student union building and for the first two years she did considerable moving about from one office to another. Finally there was no room at all. But by this time it had become possible for the Lutheran Student Foundation to procure a student house which now serves as headquarters for her ministry and for student activities.

Yet it remains a fact that there are no captive audiences in a campus ministry. Pat must, so to speak, gather her own disciples. This means calling, telephoning, organizing calling teams among students—and being the kind of person who instills confidence in students so that they will respond to her guidance.

THERE IS MORE to campus work than the presence of a good counselor. Pat and other interested people (such as officers and members of a Student Foundation) must find ways of encouraging pastors within the state to report the names of their students. In Denver there are many churches and many students live at home; Pat is a kind of assistant to every one of those churches.

The pastor of the nearest Lutheran church is designated the Lutheran contact pastor, so Pat is his assistant in a special way. Likewise, in Boulder she is in reality an assistant to a contact pastor. Actually, if titles can indicate status, she should be called an associate, for she carries the whole responsibility for a ministry to the campus except the distinctly pastoral acts.

Pat does not preach, but she has to interpret preaching to many students who come to her with questions—and objections!—that may occur when they have heard a sermon. She must be a teacher, both formally and informally, and she must be an across-the-desk counselor. All this must fit into the tight schedule that is necessary because she works at two schools—really three, for Denver University operates on two campuses.

MONDAYS FIND PAT on DU's downtown campus. Tuesdays and Thursdays

she is in Boulder. Wednesdays and Fridays bring her to DU's main campus. Saturday she calls her day off but, as she understates it, "it doesn't often work out that way" because there may be planning sessions, committee meetings, or weekend retreats.

Among those weekend retreats two stand out in her memory. On one occasion several carloads of students, Pat's car among them, were turned back by a spring blizzard and they spent the whole night pushing cars out of snowdrifts. Maybe that was the time that Pat impressed a student with "a presence that creates strength"!

And then there was the weekend retreat in the mountains when all the students did arrive—all eighty of them!—and Pat found herself the only adult present in what turned out to be a veritable blizzard of religious questions. She vowed then never again to let a retreat come off without at least one pastor in attendance.

So that's a student counselor *a la* Pat Schmidt. There are others and other kinds. Some are skilled group leaders, or sharp in argument, or artistic platform performers. Pat has some of each of these types of gifts but primarily she is a representative of the church, a Christian counselor to students, who by her very presence creates confidence that the church is concerned about campus life.

Even-tempered though she is, Pat meets situations that frustrate her. But she sums up her experiences by saying that "there's nothing quite like the experience of working with student leaders, observing their growing commitment to Christ, their desire to serve, and their development in consciousness of their calling as Christian students."

HERE IS A GOOD illustration of what she means, a paragraph from one of her monthly reports to the DCUW office:

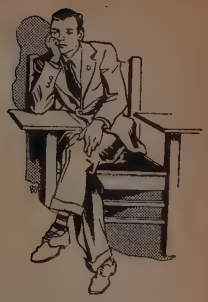
"Besides the usual experiences in counseling which I have referred to in past reports, I recall one memorable day last month which I want to share with you. It consisted of five hours (almost without stopping) of significant conversation and theological discussion. It was tense at times and at times it could be classed under the heading of 'group counseling.'

"The group consisted of five fellows and myself and we more than scratched the surface of purpose of life, field of work, vocation, personal devotions, why the church, its divisions, witnessing on the campus. This all grew out of an instant when one of the fellows came walking into the Center ready to throw everything overboard, and seeing no purpose in anything he was doing. Everyone jumped into the subject. Needless to say I was weary that evening when I returned home."

However her presence on campus is felt or described, it is evident that Pat enjoys being there.

YOU CAN NEVER really know the sea if you just take a cottage on the shore. You will have to get out into the deep where the waves are born. You can never really know the meaning of faith until you get into those deep places of life where God is, where you count on him alone to give the meaning, to show the way, to set the step.—CHARLES T. SARDESON in *Rediscovering the Words of Faith* (Abingdon)

STUDENT CENTER AT WORK



Tom was a nuisance but the other students put up with him until he straightened out

TOM WAS a despondent university senior majoring in science. One day he walked into a student religious center at Nashville, Tennessee.

His highest value was self and Tom didn't like himself. His parents quarreled frequently and he felt rejected—unliked by everybody. Those who knew Tom feared he was on the verge of suicide.

They asked Tom to play the piano at the student center in the hope he would become happy while cheering others. But they found that Tom came to scoff, not to play or pray. He bawled out other students, criticized their religion, questioned their faith.

He was considered one of the most unpleasant visitors ever to accept hospitality there.

TOM RETURNED day after day to pound the piano by the hour. Since he could play well when he wanted, it was obvious that his actions were a deliberate attempt to disturb others.

"It was nerve wracking," the director told me. "But we didn't let him upset us. The students, the co-director, and I made a special project of him.

"Students answered the criticisms of Tom—a humanist and nonchurch member—without lashing back at him personally."

The young men and women sensed that Tom was not communicating effectively with himself, with others, or with God. They also realized that a church college or a church center at a secular university should be a Christian communication center.

THE STUDENTS surrounded Tom with love. They accepted him—his brash attempts to gain attention—without condoning his behavior.

For they realized they are imperfect even as he.

"After several weeks," the director said, "Tom felt wanted, a part of the group. He forgot his role of doubter and critic, acquired long ago from his parents.

"He stopped being rude. He became serene. He was no longer a self-appointed wrecking crew at bull sessions or forum programs or lectures on religion."

Tom picked out a Bible reading and prayer partner and the word of God came alive for the two young men.

"Now," the director declared, "Tom has faith in himself, others, God."

Tom caught the spirit of being a campus witness for Christ.

For soon, somebody saw Tom go out of his way to gladden a lonely freshman caught in the same uncertainties.

By JAMES W. CARTY, JR.
Religious News Editor, "Nashville Tennessean."

light at bedtime

Children sleep well if parents know how to give them an assurance of love and security

By RUTH HAYWARD

IS THERE ANYTHING more disturbing to a parent than to hear a small child cry out at night, afraid and wanting someone to comfort him?

We've all known this, for no matter how much we try to teach children to be fearless, they are small, defenseless, and subject to many influences that may disturb normal sleep.

There are many ways in which parents handle children's sleeping problems. We were visiting at the home of some friends one evening. Upon entering the living-room we heard young Bobby's pleading cries from the back part of the house: "But I need some light, Daddy! I need it! Just leave my door open with a little bitty crack . . . so I can see the light!"

But Bobby's father was firm. "No," he said, "I won't have my son a coward! Go to sleep this instant!"

AND HE SLAMMED the door firmly. But that didn't console Bobby. Sounds of his sobs came on and on . . . finally he quieted, so we assumed he had fallen asleep. Then suddenly there was the most terrifying scream, and Bobby came running into the living-room, crying out words none of us could understand.

No, none of us could understand the words . . . but how deeply my husband and I understood Bobby's need just then: love, understanding, patience. I saw Bobby's mother start to reach out her arms, but before she could embrace the frightened little boy, his father had jerked him out of the room roughly, pushing him back to his own bedroom, scolding the little boy. Then he slammed the door shut again.

Bobby's mother looked at us sadly. "I don't know what we're going to do with him. It's like this all night long!"

I KNOW OTHERS shouldn't interfere, or offer advice where it isn't requested, yet I couldn't refrain from asking: "Why don't you try letting him have a little light . . . say, from a slightly opened door or a small night light in his room?"

Bobby's mother shook her head. "No, Robert doesn't believe in giving in to a child's whims. He thinks boys should be brave. Sometimes I think he's actually ashamed of Bobby!"

Frankly (though this time I kept still),

I was ashamed of Bobby's father! To have reached parenthood with so little understanding of a small boy's heart seemed shameful and pathetic to me.

Most children have some reluctance to go to bed, fear being only one facet of this reluctance. And most children, too, wake up frightened at times. Maybe we cannot always prevent these bedtime fears and sudden scared awakenings, but we can do some positive things that will eliminate them in great part.

With my own children I've found it helpful to prepare for bedtime to be a calm, happy time in these ways:

1. No FAST-PACED, excitable TV after the evening meal.

2. No scolding or criticism around bedtime. Acceptance of oneself is important, whether you're five or fifty, for a relaxed, happy, secure feeling. Praise, patience, and tenderness in word and action fill the child with like feelings making for peace within.

3. If the evening meal was quite early, a small glass of milk, a cracker, or piece of fruit helps. Too much food at bedtime isn't good, but hunger is equally disturbing to good sleep.

4. A warm bath, and clean, roomy sleep clothing.

5. Sit on the bed or lie beside your child to read, sing, or just talk. Most children prefer the talking . . . this is the time they know they have your complete attention.

6. Say the 23rd Psalm to him, or have him say it with you. This is best of all, I think, and fills both the parent and child with abiding peace.

7. Hear his prayers. Teach him one or more of the lovely children's prayers, but encourage him to say his own if he wishes, as soon as he is old enough.

8. Kiss your child, tell him you love him, say something like: "Goodnight, sweet dreams . . ." or whatever comes into your heart to say as his night's benediction.

9. Leave a small light, somewhere, for a little while: a dim floor-base lamp in the room, or a sliver of light from another room which can be seen from his partly opened door. This really doesn't encourage cowardice. It just means security of home to him.

10. As you leave the room, say a silent prayer for him, turning him over to God for the night: *"God bless you* and watch over you." Your own faith and calmness does help.

And yet, if at some time, influences do cause our children to wake frightened and needful of assurance, we can be ready. We have opportunity to help give our children some sense of the eternal security in God, under the watchful guidance of him who neither slumbers nor sleeps.

WHY NOT SING BOTH SETTINGS?

THE CHATTERING MOB of little children which had filled the back yard with ear-piercing din, suddenly fell strangely silent. A choice faced the group and the result was a split vote. Where before there was one gang, there were now two.

So bitter was the cleavage that the factions had taken up sides on opposite sides of a row of forsythia bushes and were now hurling names and threats across the leafy fence. One little tot, not more than four years old, popped out from behind a bush and at the top of her lungs "sang" this song of defiance at her enemies:

"Eric and Debbie sitting in a tree
K-I-S-S-I-N-G
First comes love,
Then comes marriage,
Then comes Susie in a baby carriage."

THE CHANT was soon picked up by both sides, and only the substitution of other names marred the perfect unison with which it echoed through the yard.

As anyone who has ever been close to little children knows, this is the ultimate insult. There is nothing so humiliating to a small child as to be considered a baby.

Funny, isn't it, how we divide ourselves on the basis of opinions and decisions, choose up sides, and then condemn the other fellow.

Of course, adults aren't as cruel as little children, but children seldom if ever bear grudges as long as do adults. Adults may be a bit more gentle, but their prejudices are still there.

For instance, remember the stories in THE LUTHERAN about the new *Service Book and Hymnal*? For quite some time we've been reading about the introduction of the book in various parts of the church. Generally there seems to be satisfaction with the new book.

Reporters tell us of the way in which it is being received, how many people attended the meetings, and how many of the congregations are now using the book. But shot into the rose-colored accounts there is usually a statement which sets up the division. "The group unanimously elected to use the second setting," or "The committee agreed to introduce the first setting."

IT MAY BE asserted that there is nothing threatening in such pronouncements. The decisions were made in a desire to solve a practical problem and insure some uniformity among the churches in a given area. This is commendable, for certainly we Lutherans who are familiar with the Common Service enjoy being able to go from one parish church to another and find a familiar service.

But there is another side to the picture. Some people have looked up for the "word from on high." They want to be told that one setting is to be preferred above another and that, although no one will say so openly, this is the one we want all our churches to use.

Because they don't get the sort of directive for which they're looking, the next recourse is to "muster up sides." I heard of one fellow who is keeping a running count on all of the reports which have appeared in THE LUTHERAN. So many for the first setting, and so many for the second. Perhaps after he's tired

of counting he'll decide which one to use himself.

Are our congregations to spend the next forty years or so before the *Service Book and Hymnal* is revised looking down their noses at one another because in one church they use one setting and down the street they use another? And what will happen when the third setting appears? Think of the fun some people could have with a three-way argument!

But Christians are supposed to be above such things. And if they'll only stop to set their prejudices aside and consider objectively the many opportunities afforded by this new book, they'll realize how simple the solution can be.

First, a congregation will have to decide which setting it will learn first. This isn't something you throw out to a congregational meeting to decide. How can an intelligent decision be made when few of those present have any idea what they're deciding?

I've heard some people argue that the first setting is the one to use because it was given first place in the book and thereby has precedence. Does anyone seriously wish to follow such "reasoning"?

THE BEST THING to do, it seems to me, is to have the pastor, the organist, and choir director study both of the possibilities available to us now, and also bear in mind the third setting which may be ready this fall. After carefully considering the music itself and the abilities of the congregation, let a choice be suggested to the church council.

From that point it's a matter of congregational training. Here the people must be instructed in the forms, their meaning, and the manner in which they are to be sung.

But wise is the pastor and choir director who doesn't stop at this point. Some of our congregations, while using one setting for the services, are introducing the people to portions from the other setting. This can be done in many ways—the place of the anthem affords an excellent opportunity to introduce these new features.

Attention should be called to them in the bulletin, so that the people may follow the selections in their own copies of the *SBH*. In other parishes, children's choirs and youth choirs have been training in the setting which is *not* used in services. At regular times, and after introduction to the people, a substitution is being made. Already reports are being received of congregations which are becoming familiar with both settings.

AND WHY NOT? Do we who pride ourselves on being members of a singing church admit that we are incapable of learning more than one musical setting of our liturgy? Isn't it possible that just as a woman gets a kick out of a new hat, or a husband likes something different for supper, we might learn to vary our worship by singing some new and different melodies?

This new book is something bigger than the *Common Service Book*. We in the ULCA have to remember that. There are other Lutherans who have made sacrifices of forms and hymns they loved as much as we loved the CSB, but they did it so that all of us might have one book. This is not to say that what we had before was bad or inadequate. But now we have something new and we ought to learn to use all of the new book, not just a few isolated sections here and there.

It can be done. If each congregation in the church will determine to lift itself from its own prejudices and branch out, the result will amaze us all.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Companionship wanted

QUESTION: I am 21. Since being graduated from high school I have lost contact with practically all of my old friends —many of them are now married and preoccupied, or have gone to other parts of the country. All of the church groups that I know about are for school-age young people. I am wondering whether here in — there are any clubs or groups for Lutherans of my age group.

I don't attend church as regularly as I should, but I am a firm believer. The big hope of my life has been to marry and have a family, and all go to church together. I'd like to get into a group of young men and women who are in the early twenties. I want a husband who is a Lutheran, certainly a Protestant, who takes his religion seriously.

REPLY: By mail I am referring you to a pastor in your city who can give you the information you desire. I hope you may find such a group. If, however, there is none, you still have several alternatives. You can interview pastors and other leaders with a view to getting such an undertaking started —for Lutherans or for all Protestants. In most places I believe such a project should be an all-Protestant enterprise in order to get practical results.

If nothing can be accomplished on such a plan, you can direct your initiative to finding other respectable groups, including both sexes, get into several, become acquainted, and be active. In the meanwhile look over the eligible men of appropriate age in your own congregation—someone there may also be lonely. Don't hesitate to exercise reasonable initiative.

This question has been coming up repeatedly for years, in correspondence, in group meetings, and in interviews. It represents a real need which churches ought to take steps to meet—a project which, of course, will not be easy, but could yield rich rewards.

Congregation cold?

QUESTION: All my life friends have told me my church—Lutheran—is cold, self-centered, and aloof. One of them said, "You Lutherans will have to have a place set apart for yourselves in heaven." Another remarked, "The Lutherans are God's frozen people."

Since moving from the middle west to the east coast, my mother and I have really experienced it. We united with the church here but are regretting it. No one has called on us except the new pastor and two ladies, who had been requested to come. What a lot of empty pews the church has! In our previous church there was friendliness.

REPLY: Individuals and congregations differ in degree of friendliness from one location to another, and even within the same general area. The usual tendency of humans is to pay attention to the people they know, and to hesitate about approaching those with whom they are not acquainted.

It is true almost everywhere that one needs to go at least half-way in order to make friends. There is a human phenomenon known as projection. It means that people sometimes attribute their own shortcomings to

others. Could this be the case here? Take the initiative. Offer your hand of good will to others. Start the conversation. If the church is socially cold, you may be able to begin a transformation. Friendly congregations have usually been made so by the efforts of one or more people.

A GUIDE TO BIBLE STUDY

ISAIAH: You can't depend on your army

By GERHARD E. LENSKI

GREAT PROBLEMS of war, peace, and world security were very real in the days of the prophet Isaiah. It is not too much to say that all the writings included under his name, whether of an earlier or later period, are closely related to these problems.

Accordingly, to understand Isaiah, one needs to understand the history of his times. The reverse is true also. If we understand Isaiah, we will be better able to understand the history in which he shared.

Isaiah, like his fellow-prophets, entered deeply into the world problems of his day. His primary concern, to be sure, was for his own people, that they should fulfill the destiny God had appointed for them. Through the nation salvation was to come to all other nations. This was Israel's role and Isaiah was eager to see his people understand and accept it.

WHEN THE nation became faithless, Isaiah saw God's purpose being realized through "the saving remnant" (*Isaiah 11:11, 16*). When the remnant disappoints, the record reveals God's saving plan as being carried forward through specially chosen "servants." In its final, climactic stage it is depicted as being fulfilled in the Suffering Servant so strongly described in *Chapter 53.*

Isaiah's great concern for his own people may be summarized in his early plea: "O house of Jacob, come, let us walk in the light of the Lord" (*Isaiah 2:5*).

All the while, however, Isaiah's interests are never allowed to become provincial or narrowly nationalistic. Not only does the prophet see Israel playing a saving role for God among the nations, but he also sees these nations as beneficiaries of God's plan, each important in its own right, summoned now to salvation and morally responsible (*Isaiah 11:12-16; 34:1-17*).

In the various "woe" chapters in Isaiah (*13-34*), we note their particularized indictments drawn against Assyria, Egypt, Philistia, Moab, Ethiopia and all the rest, and the passion and the power with which they are expressed. The writer of these words was in dead earnest. He was no dweller in an ivory tower. He was there for a purpose—to stop this mad world on its hellward journey, to let these nations know who their Judge is and where alone their salvation might be found.

ISAIAH, like his fellow-prophets, was compelled to face the problem of war in a realistic way.

He did not believe in war. While the various prophets, Isaiah among them, cannot be classified as pacifists, they did

not see war as the solution of the world's problems. They saw the sword called into deadly play, by sinful man so ready to use it to coerce his fellowman. They saw it further as God's instrument used to overrule and to punish sinful man.

Isaiah first describes Assyria as God's "rod of anger" used to punish Israel (*Isaiah 10:5*). He sees this same Assyria broken beyond recovery by the very weapons she has used on others (*Isaiah 14:25*). In clearest fashion Isaiah may be said to anticipate our Lord who declared: "For all who take the sword will perish with the sword" (*Matthew 26:52*).

Isaiah did not believe in war as a solution of the world problems, but he did accept the inevitability of war in a world peopled with unrepentant sinners and ruled by despots.

Wars come because sinful men make them come. Men say they do not want war. That is true. But men continually insist on wanting things that bring war.

They strive to enslave one another. They desire power, wealth, and control. They refuse their part in God's saving program. The result? "The earth is polluted; they have transgressed the laws, violated the statutes, broken the everlasting covenant. Therefore a curse devours the earth" (*Isaiah 24:5*).

Sowing and reaping, cause and consequence, guilt and penalty—Isaiah ties them closely together. He does not fail to drive his meaning home both for his contemporaries and also for us.

ISAIAH HAD little confidence in world betterment through statecraft, political strategy and defensive alliances.

When two neighbor kings try to involve Judah's king in a conspiracy, the prophet's verdict is: "It will come to nought" (*Isaiah 8:10*). When the suggestion is made that the mediums and wizards might have the answer, Isaiah sarcastically refers to them as those who "chirp and mutter" and he says: "For this word there is no dawn" (*Isaiah 8:19, 20*).

To the proposal that Judah will be smart to make an alliance with Egypt, comes the warning: "Woe to them that go down to Egypt for help" (*Isaiah 31:1*). When Hezekiah tries to please the Babylonian envoy by showing him the treasures of the Jerusalem store-house, Isaiah shakes his head and tells the timid king that doom is just around the corner (*Isaiah 39:1-7*). Add these and other statements and this may be said to be Isaiah's conclusion: "Judah, if you have no better defense than this, your days are as the grass!"

ISAIAH WAS concerned about the problem of world security and peaceful coexistence, but he saw that these were only possible when the divine right of the heavenly King was accepted by all.

Clearly enough Isaiah visualized a warless world, a great family of nations, a world community. But always one condition is to be fulfilled before reality can come—world builders must build under God and for God (*Isaiah 2:1-4; 35:1-10*).

Earth can be made fair and life can become sweet—but God will have to be there. This is Isaiah's conviction, one which sustained him to the end in spite of disappointments and difficulties.

We build anew in our day and a United Nations project promises much. What would Isaiah say if he were here? His message would be little different from that which he once gave. It would be a message of courage and of hope. It would be one something like this: "Come, nations of the world, and together let us walk in the light of the Lord!"

BOOKS

PREJUDICE AGAINST JEWS

The Gentile. By Sylvia and Henry Lieferant. Muhlenberg Press. 280 pages. $3.50.

Here is a great novel. Its greatness lies not only in the general characteristics of a good story but also in the benefit to be derived from an important sociological study. The authors have done something worth while in this novel to help reduce the social tension in Jewish-Gentile relationships.

The plots in the story are well charted. The characters—many and varied—are life-breathing individuals. The saint and the sinner, the religious, irreligious and quasi-religious all come to the fore with their bias and prejudice. Commerce and industry, church life and night-club life intermingle in the story with the fortunes and misfortunes of men and women, as it becomes a metropolis like New York.

But the shining star is the heroine, Linda Macneill. She is a Gentile girl from Compton Center who came to New York City and found employment as an artist and designer at Gold Star Patterns, Inc., of which Hyman Epstein and family are the proprietors. This was the first time that Gold Star employed a Gentile girl.

It was there that Linda learned for the first time that, as a Gentile, she was expected to have prejudice against the Jewish people, a thought quite foreign to her. One day Linda had it out with Sam Kalman, Hyman Epstein's nephew: "From the beginning you expected me to show some prejudice. You hunted for it, even provoked it, and hinted at it constantly, although I had no idea what you were looking for, I didn't put people in pigeon-holes, like mail in the post office; and you knew I didn't, Mr. Sam" . . .

Are the Jewish people laboring under a persecution psychosis? Or is it a deliberately built-up make-belief? It is a fact that in time of stress people are held together in greater cohesion and solidarity than they are in tranquility. At a recent Jewish conference a voice was heard saying that the decline of prejudice is a great danger to the continued existence of the Jewish people.

Linda struggles with this problem in her social and religious life, and even in her love affair with Russ Owen, whose father's name was Gould and whose father's name, in turn, was Goldberg. She triumphs over the bias and prejudice, stays in her position and proves that the undue accusations against her Gentile compatriots are unjustified. She even marries Russ Owen, a Christian of Jewish ancestry.

America has been waiting for this type of book for a long time. Why was it not written before? Was it because there was no one competent enough to tackle this delicate subject? Or was it because writers like to steer clear of controversial subjects? It is to the credit of Sylvia and Henry Lieferant and the Muhlenberg Press that they have contributed to public thought a great novel.

Pittsburgh DAN B. BRAVIN

FREEDOM VERSUS AUTHORITY

The State and the Church in a Free Society. By A. Victor Murray. Cambridge University Press. 190 pages. $4.50.

The author's thesis is that "the real spirit of Protestantism is very much needed in our time, for it supplies the only genuine alternative to authoritarianism whether Roman or Communist and gives the necessary sanction and challenge to democracy."

The president of Cheshunt College at Cambridge University writes this book in protest against current "flights from freedom" on both sides of the Iron Curtain. Both communism and Roman Catholicism are attracting many converts. Both claim infallibility for their dogmatic answers to complex problems of modern life. Both offer mass-security in an age of anxiety and despair.

Murray acknowledges that both Rome and Moscow enjoy "certain tactical advantages" in the contemporary international

crisis. Yet he contends that the deeper issue today is the struggle between freedom and authoritarianism. In this contest, the author clearly favors an alliance of the forces of Protestantism and democracy. Both share a realistic belief in the fallibility of men and all human institutions.

Consequently both accept the limitations of a higher judgment and refuse to act as judges in their own causes. Protestant churches (unlike Roman Catholic) measure their shortcomings against the ideal of the kingdom of God; democratic societies (unlike Communist) employ the standard of the law of nature to judge the validity of concrete statutes and laws. The common recognition that "we are men and not God" makes for both good religion and healthy politics.

In working out the relations of such a church and state in a free society, Murray analyzes the religious foundations of the "secular trinity" of the French Revolution: political liberty, economic equality, and social fraternity. His contention is that the pattern of the family is the only really workable pattern for a free society. Personal relationships based upon equality amid differences and freedom within order constitute the backbone of Christian community life. WILLIAM H. LAZARETH

Philadelphia

QUEST FOR CHURCH UNITY

The Nature of the Unity We Seek. Edited by Paul S. Minear. Bethany Press. 304 pages. $4.

As Lutherans wrestle with the problems, frustrations and mechanics of greater Lutheran unity, they should have some sympathy for and interest in similar efforts and discussions being carried on between the various communions. Indeed, Lutherans do have a vital interest in the matter and their contribution is abundantly evident in the official report of the most recent Faith and Order meeting, held last summer at Oberlin.

The Nature of the Unity We Seek brings in summary fashion the deliberations and papers given at the Conference. It further delivers to the participating churches messages addressed to them by the Conference, and pleads for the establishment of a permanent program of Faith and Order study in the United States.

Lutherans made two notable contributions to the book, an article on worship by Dr. Joseph Sittler and a sermon on the ecumenical movement by Bishop Hanns Lilje. Lutheran readers will be interested also in highly significant statements as to the present degree of unanimity in understanding the meaning of the sacraments, but also significant differences. JOHN W. RILLING

Minneapolis

PHILLIPS IN ONE VOLUME

The New Testament in Modern English. Translated by J. B. Phillips. Macmillan. 575 pages. $6.

Requests to the publisher for permission to quote from Phillips' *Letters to Young Churches* have exceeded similar requests Macmillan has received regarding any other book in the company's long history. The *Letters* is Phillips' lively translation of the New Testament Epistles. By free paraphrasing and striking word choices, the translator made the epistles speak to the present-day reader with exceptional clarity and power.

Then came three more translations, *The Gospels, The Young Church in Action* (Acts), *The Book of Revelation.* Now all four are in one binding.

The translator's preface to each of the books has been dropped, and there is some revision of the translation. But basically the work is unchanged, and includes the subheads liberally scattered through the first Phillips' versions.

For readers not well acquainted with the New Testament this is a superb translation to start with, for the difficulties of an ancient book are reduced to a minimum. For those who know the Bible well, Phillips provides fresh and sometimes startling insights.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the ten ULPH branch stores.

overseas

Argentines have synod convention

ARGENTINA: Buenos Aires. Aug. 25.— A NEW CONGREGATION, consisting of 154 Estonians, was received into the United Evangelical Lutheran Church of Argentina at the annual convention Aug. 10-13. It is named Reformation Church.

The Rev. Edward W. Graefe was reinstated as a pastor by the convention. He came to Argentina from the U.S. as a missionary in 1941, but in recent years has been a student counselor and teacher in Argentine schools. Ordination of two students in the Buenos Aires theological seminary, following their graduation in November, was approved.

Spiraling inflation in Argentina was a problem as the church made up its annual budget. In observance of the fiftieth anniversary of Lutheran missionary efforts in Argentina, Pastor Jonás Villaverde led the convention through a panoramic view of the life of the church since its small beginnings in 1908.

Traditional hot Latin tempers were held in check, with only an occasional flareup and a limited number of fiery debates. A strong impression was made on the delegates by Pastor E. Dale Click of the ULC Board of Social Missions, who is spending two months in Argentina to help organize a Lutheran evangelism mission.

The first Evangelism Mission will take place in the Buenos Aires area the week of Sept. 21. More people are actively engaged in this work than ever before in 50 years of Lutheran missionary work in Argentina.

Other missions will take place later in congregations sprinkled over four provinces. Missionary N. Earl Townsend is general director of the mission.

During the coming year special emphasis will be given to evangelism and the production of Spanish literature in the Argentine Synod.

Officers elected for a two-year term are: Pastor Jonás Villaverde, president; Pastor Joseph H. Deibert, treasurer. Other officers are Pastor Luis García, vice president, and Pastor N. Earl Townsend, secretary.

Buenos Aires committee for evangelism

AUG. 15 was a red-letter day in the Hungarian congregation, Cross of Christ, in the Belgrano section of Buenos Aires. Missionary Leslie von Hefty was married to Catherine Vamosi in a solemn ceremony in the recently completed church building. The bride is a refugee of the 1956 Hungarian rebellion.

The church council entered the church in double file and took its place in the chancel. Following the entrance of the bride and groom, girls attired in colorful Hungarian costumes stationed themselves near the chancel.

Dr. Bela Leskó, president of the Lutheran Theological Seminary, officiated, using the Hungarian ceremony, with the sermon in both Hungarian and Spanish. Leskó stated that the wedding represented not only the establishing of a home but rather the fulfillment of the desires and the answer to prayers of the congregation. "The bride will take her place in the parsonage to fill a vacancy felt by the congregation," declared the preacher. —N. EARL TOWNSEND

ULCA . . . .

Women plan convention in Canada

ATTENTION of the mission-minded United Lutheran Church Women, long focused on the foreign field, is being drawn in a new direction. An important part of the triennial convention program, at Toronto Sept. 26-30, will center on possibilities of service to home and social missions.

Any shift in emphasis, however, is sure to be gradual. Almost half of the church auxiliary's $1,100,000 annual budget goes now to overseas missions, and the ratio is likely to continue for some years. As it has done for the past 40 years, the organization will continue to recruit and train women for service in missions abroad.

But ULCW's leaders are looking far ahead. The mission picture is changing. Already some foreign missions have become national churches with native pastors and teachers. Others will be weaned in time; fewer missionaries from the parent church will be needed.

"Women of the church should be aware of the many opportunities for service here at home, too," said Miss Nona M. Diehl, executive secretary of the ULCW. "With this in mind, we have invited the executive heads of both the Board of American Missions and the Board of Social Missions to speak at the Monday afternoon session of the convention."

DR. DONALD L. HOUSER, of the BAM, and Dr. Harold Haas, of the BSM, will share a single topic, Miss Diehl said. It is "Christian Responsibility Through the ULCA in North America." Their presentation was expected to illumine a recommendation of the women's executive board.

The 379 delegates, representing every synod, will be asked to endorse the policy that ULCW "co-operate with the Board of Social Missions in its plan to acquaint the church with the ways in which individual church members can carry out their Christian social responsibility."

MRS. ALBERT W. LOTZ
Canada Synod's ULCW president

Miss Diehl suggested that the crowded and often churchless inner city might well be considered as a challenging—and rewarding—field for women's service. A start has been made, she pointed out. ULCW co-operates with the Board of Social Missions in supporting two women working with racial and immigrant groups in New York.

In home missions the auxiliary has long been deeply involved. Substantial sums are allotted yearly to pay salaries of pastors and women parish workers, and to increase the revolving loan funds that help mission congregations get started.

An advance view of the convention program indicates no undue emphasis on any phase of church work, but rather an effort to present all equally. The theme is "His Wondrous Love Proclaim," last line of the hymn, "Hasten, Lord, the Glorious Time."

THIS IS the first ULCW convention held in Canada. All sessions will be held in Toronto's Royal York Hotel. Besides the more than 400 delegates and guests, several hundred visitors from every part of the U.S. and Canada are expected to attend.

letters to the editor

About birth control in New York

SIR: Your coverage of the birth control fracas in New York City deserves commendation. Besides registering our indignation over this latest encroachment into the area of Christian freedom, we Protestants are justified, I think, in questioning any viewpoint which assumes that the purpose of the love act is procreation. This is to make us not a little lower than the angels but little higher than an animal.

But if this fracas presents us with the duty to criticize an incident striking at Christian liberty, it also faces us with an occasion for instruction. Before we become too self congratulatory, we should realize that Protestantism has often committed similar sins in forcibly seeking to remake society according to its notion of God's will. We should indeed be the poorer for this experience if we do not learn to tender our criticism with humility based on repentance, and if we do not strive to avoid similar rigidity whenever and wherever we have occasion to influence legislation.

Allston, Mass. ROBERT EPP

SIR: Two points must be added to your "Conclusion" dealing with the birth control issue in New York City, the part played by Roman Catholic Mayor Wagner, and your somewhat misconstrued generalizations about the possibility of a Roman Catholic president.

It must not be suggested, even by silence, that Roman Catholics are alone in their political machinations. What would happen to our necessary defense forces if a Quaker were elected president? Would our Department of Health, Education, and Welfare remain intact under a Christian Scientist president? These are hypothetical examples. For flesh-and-blood instances one need not look any further than President Eisenhower and Secretary Dulles. Here one sees the near tragic influence of a specific kind of Protestantism! The former's pietistic orientation has sanctioned kind words and smiles, but little decisive activity, as for example, Little Rock. The latter has attempted to project an individualistic moralism upon international politics, with the result that the U.S. constantly does "her duty" even if, for example, the Middle East does slip down the gutter of world communism piece by piece.

In the second place, therefore, the question must be asked whether a Protestant Christian can ever be safe in neatly dividing possible presidential candidates in two categories, the "good" (Protestant) and the "evil" (Roman Catholic)? Must not a thinking Protestant decide how to cast his ballot on the basis of the individual candidate and against the background of that candidate's total political orientation rather than on the dishonest basis of whether that particular candidate is an "evil" Roman Catholic? PAUL SANTMIRE

Cambridge, Mass.

SIR: It seems to me that again, as in times past, the Roman Catholics (to show their great power over human life) have pounced upon a technicality and have made an issue of it. The practise of contraceptive therapy is used only to save a life and is not birth control as meant by the issue argued by the Roman Catholics.

I have never been in favor of birth control. I believe that it is entirely up to God to control the population of his planet earth and that he alone will set the forces of nature in motion in accordance with his own will. DELBERT L. FRIZZELL

Philadelphia

SIR: It is a shame that ministers of the church voice their approval of such a practice as birth control. Children should be considered an honor, a privilege, and a blessing from the Most High.

We need worry less about the "horrible" consequences of overpopulation than about selfishness. Remember the words Luther stressed: The *just* live by faith.

(MRS.) RITA THOMPSON

Philadelphia

Building Plans Proceed for California Lutheran College

LOS ANGELES—Construction of first units for the new Lutheran College planned on a 206-acre campus in the Conejo Valley near Thousand Oaks, Calif., is scheduled to begin early in 1961, Dr. Orville Dahl announced in August. Dr. Dahl is president of the California Lutheran Educational Foundation which was formed to develop and plan the four-year liberal arts college as a co-operative project of Lutheran churches in the area.

Target date for opening of the college is fall, 1961. A master plan will be prepared in 1959 and 1960. A Los Angeles architect and engineering firm has been selected to execute the plans.

Design, according to Dr. Dahl, will be "contemporary and functional with an emphasis on architectural forms which will complement the varied topography of the Conejo Valley." The campus is being developed on the grounds of a former farm, part of which was donated to the foundation by the owner.

Liturgy and Worship Topics For Intersynodical Meeting

By LOUIS F. MERTZ

LOS ANGELES—An intersynodical conference on liturgy and worship will be held Sept. 23 at St. Luke's Church, Huntington Park. The program was planned by interested pastors and members of the Lutheran Society for Music, Worship and the Arts, as a follow-up to the recent workshops on the new *Service Book and Hymnal.*

The Rev. Toivo Harjunpaa, professor of liturgics at Pacific Seminary, Berkeley, will lecture on "The Varied Traditions in the Service of the Lutheran Church in America." "Our Heritage of Hymnody" is the subject of the Rev. Charles Smith, pastor of St. Luke's.

Foundation's Board Chairman Gaylord Falde, Dr. Dahl and contractor's firm executive Arthur Mann discuss building plans

Others taking part will be the Rev. G. W. Garlid (ELC), of Redondo Beach; the Rev. E. L. Hoffman (ALC), of Bellflower; the Rev. Philip Engdahl (Aug.), of Sun Valley; the Rev. Adolph Kloth (UELC), of North Hollywood; the Rev. Oscar Houpt (ULCA), of Gardena; the Rev. Donald Oscarson (Aug.), of Glendale; the Rev. Verner Hansen (AELC), of Los Angeles; and Mr. Robert Inslee, of the American Institute of Architects.

Interest group meetings will deal with the singing service, rubrics for occasional services, building the church for the worship service, and a music program for the whole parish. All Lutheran groups in Southern California have been invited to send representatives.

Stewardship Visits Planned

ELEVEN TEAMS consisting of a pastor and a layman will visit all of the 59 Southern

Conference churches between Oct. 23 and 28, to carry out the sector stewardship program as voted by the San Diego convention last May.

The visitors will meet with stewardship and other group leaders of the congregations, and outline the various synodical causes needing support.

LOS ANGELES CHAPTER of the Women's Fellowship of the California Lutheran Home for the Aged will hold its annual meeting Sept. 21 at the home in Alhambra.

DR. GERALD B. STRICKLER, formerly of Midland College, has joined the new philosophy department at Long Beach State College.

SISTER DOROTHY GOFF was installed as deaconess at Trinity Church, Long Beach. The Rev. Clarence E. Naugle, assistant pastor and pastor of evangelism at Trinity Church, will retire Oct. 1.

Pacific Seminary Campus Ready for Promising Year Ahead

BERKELEY, CALIF. — The prospect is "bright for another strong academic year," President Charles B. Foelsch of Pacific Seminary announced in August. New students reported Sept. 1.

The campus had not been empty through the summer. Some 30 young students of high school and college age spent the third week in July at Berkeley for a vocational guidance retreat. Pastor Quentin P. Garman was dean, Dr. Victor Gold, and Pastors George Flora, Edwin Naylor, Ross Hidy, and Harry D. Durkee were their instructors.

The summer post-graduate program brought 19 pastors to the seminary for a three-week study period.

There were building plans in the offing, too. With the new library assured and construction expected to begin shortly, sights were set for the needed chapel building. The new chapel, President Foelsch said, would release the present inadequate chapel room for dining and kitchen expansion and provide a worthy worship center.

Pacific Theological Seminary played host to Lutheran youngsters for week-long retreat
For some, the informal gathering may lead to the choice of a church vocation

Pacific Northwest Rallies Feature Lilje as Speaker

SEATTLE, WASH.—Bishop Hanns Lilje of Hannover, Germany, has accepted an invitation to preach at three Reformation rallies in the Pacific Northwest early in November.

First rally will be held in Portland, Ore., the evening of Nov. 8, the second in Tacoma, Wash., the afternoon of Nov. 9, and the third the evening of the same day at the Civic Auditorium in Seattle. Programs are being arranged by the Reformation Committee of the Lutheran Council of Seattle.

In addition to his leadership of the 3,770,000-member Evangelical Lutheran Church of Hannover, Bishop Lilje is chairman of the United Evangelical Lutheran Church in Germany (VELKD).

Bishop Hanns Lilje of Hannover
Reformation festival speaker

Service Center Opened at Okinawa

OKINAWA—It was a solemn moment when Major Robert H. Fisher (*left*), chairman of the Lutheran Servicemen's Committee on Okinawa, unlocked the main door of the new Lutheran Service Center, sixth of its kind operated overseas under direction of the Lutheran Service Commission.

New "home away from home" for Lutheran personnel was opened on Okinawa this summer
Dedication on 76-mile-long island of World War II fame was attended by 250

Missions are vigorously forging ahead in planning and erecting first building units and paying off construction loans

Young Congregations Lead the Way

ADVERSE ECONOMIC CONDITIONS earlier this year have not affected building programs of young congregations, the Board of American Missions reported this month. The board noted that building fund campaigns or debt reduction efforts are now under way or in the planning stage in nearly every mission, many of them under the direction of the fund-raising counseling service of the Lutheran Laymen's Movement for Stewardship. "The results of most campaigns go beyond all expectation," the board said.

Overall figures supplied by staff members of the board gave this picture: Currently engaged in constructing units are 50 to 60 mission congregations; getting ready to build are 100 missions. Two hundred are raising money for building projects; and 125 are discussing building and fund-raising plans.

AVERAGE COST of building programs in progress or on the drawing boards is estimated at $115,000, of which the congregation normally assumes a 50 per cent share. The balance is financed through a first mortgage (25 per cent), the Board of American Missions (23 per cent), and the synod (2 per cent).

Members of missions respond readily to the challenge of building their churches. An average family in a budding congregation contributes $200 a year over a three-year period to building funds. This contribution is in addition to the offerings for current expenses and benevolences for which the average is $60 to $75 per member.

These figures must be viewed in light of the fact that the membership of missions is normally made up by young families whose average yearly income ranges from $4,800 to $6,500. The willingness to give is reflected by reports received by the board.

Pastor Dudley Riggle of Triumphant Cross Church, a mission organized last April at Trotwood, Ohio, wrote:

"In May and June we completed plans for our first every member canvass and the visits are almost completed. With six pledges still to come in we have reached our goal of $9,000 to be raised by pledges."

From Advent mission, Greenwood, Ind., came a report of 53 communing families pledging $10,147. The congregation, served by Pastor Charles R. Anders, worships in an American Legion hall and has reached the point where no new children can be accepted in Sunday school because there is no room for them.

"Mission by fission," the development that led to the organization of three Toronto missions out of one established congregation, Redeemer Church, was a success, the board reports. All four mission congregations are growing, all four are planning building programs. And a new field in Toronto is now under consideration.

Valley of Peace Church, Minneapolis, is 28 months old and plans to build in 1959. Cash and pledges on hand amount to $75,000. The money was secured through fund campaigns started immediately after organization of the mission.

SIMILAR reports are being received from all parts of the United Lutheran territory, with major concentrations in New York and New Jersey, the Delaware Valley, Baltimore and the District of Columbia, Pittsburgh and Virginia. There is "fairly heavy" activity in Florida and Texas. In the Midwest, concentrations are reported from Michigan to Illinois, around Kansas City, and in Wisconsin. Building continues at an intensified pace on the West Coast.

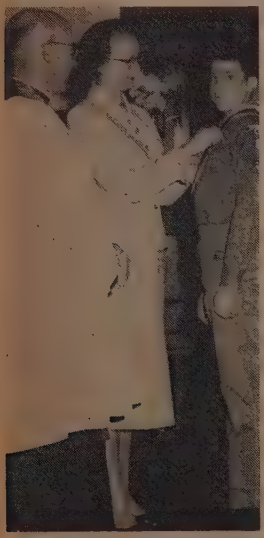
Pro Deo et Patria Means to Serve

THIS YEAR, some 4,000 Lutheran boys have begun working on projects that will eventually earn them a Pro Deo et Patria medal. The United Lutheran contingent of this overall total accounts for about 1,500.

Established in 1943, the award goes to members of church troops who have shown their concern for Christian witness in active church membership and completed a 150-hour church-related project.

Leaders of United Lutheran Church Men, the auxiliary which develops scouting programs for use in congregations, expressed satisfaction over the increasing interest of churchmen in the Pro Deo award as a means of maintaining close ties between the church and young people of post-confirmation age. They said that because of the nature of the projects chosen by applicants for the award, scouts were given insight into the working of the church and opportunity to consider a church vocation as a career. Pictures on these pages show some of the awards made in recent months in ULC congregations.

Hassell Legare Coleman, Jr., won Pro Deo et Patria at St. Paul's, Mt. Pleasant, S. C.

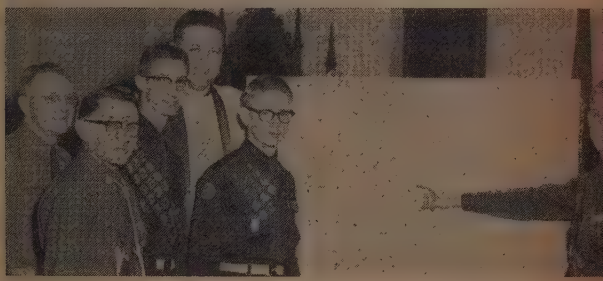


David Miller (left) at Holy Trinity, Anderson, S. C. (Pastor Alton Clark), and Phil Larson and Robert Davidson, St. Paul's, Oswego, N. Y. (Pastor John Kirsch), decorated by mothers

Michael Wagner, William Gilbert at Trinity, Ann Arbor, Michigan, with Pastor Richard I. Preis and their mothers

Edwin Russell, his father, the Rev. C. W. Carpenter, at Messiah, Decatur, Ga.

As of May 1, 5,100 Pro Deo et Patria awards had been granted. ULC boy scouts received approximately 2,000.



Top left, Roger Giese at Faith, St. Paul, Minn., top right, Clair Zurbuch and Thomas Harter with scout leaders and Pastor Charles Burkey at Trinity, Loyal Oak, Ohio; below, left, Frederick Sieg, Edward Miller with Pastor Arnold Dahlquist at Calvary, Cranford, and, right, Fred Schwanemann and Pastor George DeLawter at St. Paul's, Teaneck, New Jersey

MINNESOTA

More Luther Study for Lutherans Advocated by Jaroslav Pelikan

ST. PAUL—Lutherans should restudy Luther's writings and thus gain "new insights into the Word of God," Dr. Jaroslav Pelikan told delegates of the Lutheran Church—Missouri Synod's Minnesota district last month.

The eminent theologian and author, professor of the Federated Theological Faculty of the University of Chicago, told the Missouri Synod state convention that Luther discovered the co-ordination among the "several forms of the Word of God." Most of the time Luther did not mean written Scriptures when speaking of the Word of God, he said. Luther stressed the oral proclamation of the Law and Gospel—a kind of "audible Sacrament." He regarded the Lord's Supper as the "visible Word of God."

Luther, Dr. Pelikan said, was one of the few Christian thinkers who managed to effect a proper co-ordination between Word and Sacrament. "Though it is an oversimplification to put it this way, (Roman) Catholic thinkers have tended to stress the Sacrament at the expense of the oral Word, and Protestant thinkers, including many Lutherans, have tended to stress the oral and written Word at the expense of the Sacrament.

"It is a measure of Luther's stature as a theologian that he managed to bring them together as he did . . . Where others may say 'Catholic or Protestant' and 'Word or Sacrament,' Luther says *and*."

ANOTHER distinguished speaker heard by the convention was Governor Orville Freeman of Minnesota, an Augustana Lutheran church member, who read passages of the letters of James to remind the delegates that Christians should be "doers of the Word."

In his message, he asked that Minnesotans "put first things first" by giving support needed for such causes as education and mental health.

A MOTORIST'S PRAYER

"LORD, impress upon me the great responsibility that is mine as I take the wheel of my automobile. As I need Thy guidance in all things, so now especially do I when I have life and death in my hands . . .

"Give me always a deep reverence for and a desire to protect human life. When I would be careless, remind me of the homes where there is sorrow and loneliness, or of hospitals where broken, suffering bodies lie in anguish—because someone forgot. Write indelibly upon my conscience the fact that each time I take the wheel of my car, I am a potential murderer—that in a matter of a few careless moments, I could be face to face with dire tragedy . . .

"Give me grace to practice the Christian virtues of patience and thoughtfulness at all times. Help me to show the same courtesy and kindness to other motorists that I want to expect from them . . ."

From a special prayer written by Pastor David J. Quill of Our Saviour's Lutheran Church (ELC), Minneapolis.

Church Youth Drivers Organize

TEENAGE DRIVERS of Calvary (Augustana) Lutheran Church in Minneapolis are no menace to road safety—and if there were more of them in the city, traffic accident statistics would go down.

Young Calvary Lutherans have organized into a "Deacons' Car Club" who sport a bumper plaque bearing the Cross and the Word DEACONS and encourage church attendance, safe driving, and proper car care. They hold weekly meetings at which Bible study is followed by a discussion of driving habits and mechanical problems drivers are apt to encounter.

Prequisite of membership is church attendance on three out of every four Sundays of the month, cars in good condition, safe brakes, and lack of illegal accessories. Cars of members may be used this fall to take elderly and semi-invalid persons to Sunday services.

Greensboro Churches Slant Mission to Family Interests

By FRANK K. EFIRD

SALISBURY—Twenty-three churches in the Greensboro area are taking part in a Lutheran Evangelism Mission Sept. 14-18. The program is designed to apply the gospel to family life and to strengthen the ties between church and home.

Guest ministers will preach in the participating churches Sunday through Wednesday evening. On Tuesday evening family units are to attend church together. On Thursday, the final night of the mission, families will worship in their homes, using worship aids prepared by the area central evangelism committee.

DR. AND MRS. LUTHER L. MINGES and their son, Dean, took part in ground-breaking services Aug. 24 for the new Minges Science Building at Lenoir Rhyne College.

Digging in unison
Dr. and Mrs. Minges at Lenoir Rhyne

North Carolina family get-together
It was an all-ministerial session when Synod President F. L. Conrad posed this summer with the male members of his family: Son-in-law Philip Wahlberg, pastor of St. Mark's Church, Corpus Christi, Texas; and sons Leslie, Luther League executive secretary, Paul, pastor of Concordia Church, China Grove, N. C., and David, pastor of Grace Church, Houston, Tex. All are graduates of Lenoir Rhyne and of Southern Seminary

The $434,000 building is a gift of the Minges family.

"I am proud that my family is able to do this," said Dr. Minges, "but the real credit goes to my parents who taught us honesty and the necessity of religious training."

LENOIR RHYNE will make a concerted effort this fall to collect $331,933 due on the college's $1.5 million development fund. As of last month, contributors had given $1,174,981.

NORTH CAROLINA . . .

EDDIE RICKS, of Rocky Mount, was re-elected president of the state Luther League at the convention last month on the Lenoir Rhyne campus. He is a senior at the college.

MRS. G. R. PATTERSON, wife of a Lenoir Rhyne professor, was elected president of the state United Lutheran Church Women at their convention Aug. 23-25 at the college. (*See photo of all officers.*)

50th Anniversary Observed

ST. STEPHEN'S CHURCH, Lenoir, dedicated its new church and educational building, and observed the congregation's 50th anniversary, on Aug. 17. The Rev. Clayborne S. King is the pastor.

Dr. F. L. Conrad, North Carolina Synod president, preached the dedicatory sermon. The anniversary speaker was the Rev. J. Shelton Moose, field worker of the South Carolina Synod, whose parents were charter members of St. Stephen's.

"CHILDREN'S CHURCH" has had great success in St. Stephen's Church, Hickory. Average attendance in the past year was 115 per Sunday. The service held in the children's chapel at the same time as the adult service is conducted by pre-ministerial students from Lenoir Rhyne College. The youngsters have a 40-member choir and their own church bulletin.

Synod Membership Up 1,396

A TOTAL OF 1,396 new members were enrolled in congregations of the North Carolina Synod from January to August, according to available evangelism reports.

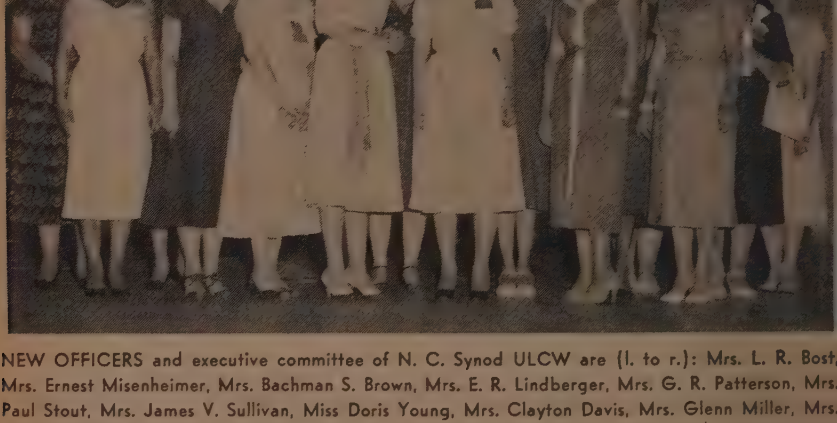
VIRGINIA

Church Leaders Address Synod Summer Assembly

By MARSHALL F. MAUNEY

LYNCHBURG—A record number of 871 enrolled in the Leadership School during the synodical summer assembly at Massanetta Springs Aug. 4-11.

Leaders from all areas of church life



NEW OFFICERS and executive committee of N. C. Synod ULCW are (l. to r.): Mrs. L. R. Bost, Mrs. Ernest Misenheimer, Mrs. Bachman S. Brown, Mrs. E. R. Lindberger, Mrs. G. R. Patterson, Mrs. Paul Stout, Mrs. James V. Sullivan, Miss Doris Young, Mrs. Clayton Davis, Mrs. Glenn Miller, Mrs. Edwin Rudisill, Mrs. Curtis Morehead, Mrs. R. W. Barringer, Mrs. B. D. Castor, Mrs. J. Frank Davis

spoke to a gathering of 1,392 persons who had come to hear all or part of the lectures.

Among them were three executive secretaries of ULCA boards, Dr. S. White Rhyne, Dr. Donald L. Houser, and Dr. George H. Berkheimer; the ULC director of evangelism, the Rev. J. Bruce Weaver; the editor of THE LUTHERAN, Dr. G. Elson Ruff; a visiting churchman, Dr. Klaus Thomas; a Lutheran World Federation leader, Dr. A. R. Wentz; and a parish pastor from Mansfield, Ohio, the Rev. Gordon Lund.

Impact was made on the assembly by Dr. Klaus Thomas of Berlin, Germany, who was on an American lecture tour. Speaking with an unusual background of study in theology, education, psychology, psychotherapy, medicine and psychiatry, Dr. Thomas spoke in the pastors' school (which became thronged with laymen by the end of the week) on such subjects as "the analysis of a religious consciousness," "pastoral care," "development towards maturity," and "prayer."

Dr. Thomas also told the assembly of his work as chaplain of the Order of St. Luke, a counseling group under the sponsorship of Bishop Otto Dibelius of Berlin. The order tries to save those in desperate need of help, some of them on the verge of committing suicide.

He said that Berlin stands at the top of its population bracket in the number of suicides. "We maintain a telephone counseling service and receive an average of 50 telephone calls daily," said Dr. Thomas. "I have personally counseled with over 4,000 persons."

Desperate people in need of help exist everywhere, he said. "These people," he emphasized, "need to know there is help and a way out of their situation. They need to know that there are people who have the time and the interest to help them. They need to know that there is a Saviour, who calls them to faith and comfort and forgiveness." He called upon those present to be people to whom those in desperate need could turn for help.

The pastors' school featured a discussion on rural church program and urban church strategy. This was led by the Rev. Beryl B. Maurer of the Central Pennsylvania Synod and the Rev. Walter Kloetzli of the National Lutheran Council. Taking part in the school were Dr. Jacob W. Heikkinen, Dr. Robert Van Deusen, and Dr. Houser.

THE STEWARDSHIP COMMITTEE of the Virginia Synod is recommending to conference officers that an exchange of pulpits be arranged for all synod churches on Reformation Sunday. Relationship of the congregations to the ULCA will be discussed on that occasion. Special emphasis will be laid on opportunities before the church in this 40th anniversary year in preparation for a synod-wide anniversary offering to be received in local congregations in mid-November.

REFORMATION CHURCH, Greenville, Tenn., laid the cornerstone for a new parish house on July 27. Synod President J. L. Mauney preached and conducted the service.

The Lutherans

Reprinted from April 1, 1958 issue of Look magazine . . .

taken from The Story of Religions in America

an interesting explanation of the history and beliefs of Lutherans

Limited Quantity!

Prices:	**1 copy**	**—$ .20**
	6 copies	**— 1.00**
	25 copies	**— 3.50**
	50 copies	**— 6.00**
	100 copies	**— 10.00**

United Lutheran Publication House

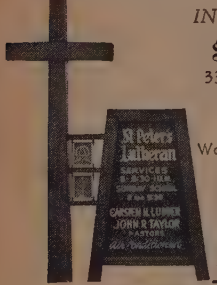
2900 Queen Lane

Philadelphia 29, Pa.

Order from your nearest branch store

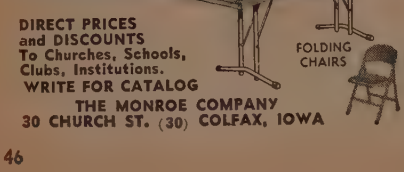
PACIFIC LUTHERAN THEOLOGICAL SEMINARY
Charles B. Foelsch, Ph.D., President
2770 Marin Ave., Berkeley 8, California
AT THE HOME MISSION HEART OF THE WEST
Christ's ministry has room, right now, for strong gifted men of God. Students graduating from college in 1958 will do well to apply quickly for Seminary enrollment. Write today for Catalog and application form.
The 7th Academic Year Begins Sept. 3, 1958

When Visiting
Colonial Williamsburg
Virginia
Worship with
St. Stephen's Lutheran Congregation
in the historic Wren Chapel
Church School..... 9:30 a.m.
Church Worship.....11:00 a.m.
Allan H. Fenner, Pastor



IN MIAMI, FLORIDA
St. Peter's
3360 W. Flagler Street
Co-Pastors
Carsten H. Ludder
John R. Taylor
Worship 8, 9, 10 & 11 A.M.
A merger between
HOLY TRINITY
and
ST. PAUL'S
AIR CONDITIONED

PHILADELPHIA'S NEW
MESSIAH LUTHERAN
Church
Broad & Boulevard (4400N)
C Bus, R Bus, Subway
DR. ROSS STOVER Preaches
11 A.M. 7:30 P.M.


Monroe FOLDING BANQUET TABLES
DIRECT PRICES and DISCOUNTS To Churches, Schools, Clubs, Institutions.
WRITE FOR CATALOG
THE MONROE COMPANY
30 CHURCH ST. (30) COLFAX, IOWA
FOLDING CHAIRS

PENNSYLVANIA

Conference Home Auxiliary Enrolls 1,534 to Aid Aged

By PAUL LEVI FOULK

YORK—The new Women's Auxiliary of the York Conference Lutheran Home for the Aged reports 1,534 members enrolled by midsummer, and a total of $2,492 donated. Mrs. Howard O. Walker, of York, is chairman of the auxiliary which seeks 10,000 memberships throughout the conference's 80 congregations.

The $1 million home, at Kelly Drive and Priority Road, will be completed by December, according to the Rev. Russell T. Shilling, executive director of the Lutheran Welfare Board. To date, 24 applications for admission have been received. The home will accommodate 68 persons, 48 in the resident section and 20 in the infirmary.

Conference Meeting Sept. 29

ANNUAL MEETING of York Conference will be held Sept. 29 at St. Paul's Church, Dillsburg.

Many of the congregations have begun using the new *Service Book and Hymnal*. Others are planning to start with the October communion service.

ST. MATTHEW'S CHURCH, Hanover, has converted the ground at the rear of the old parsonage into a parking lot. The former parsonage will be converted into a parish house.

DR. EMMANUEL J. HOOVER, for the past 13 years pastor of Mount Zion Church near York, resigned to accept a call to Trinity Church, Milton, Pa. During his pastorate the congregation grew from 154 communing members to 565.

—CHANGES OF PASTORATE—

CENTRAL STATES

ROGGE, STANLEY C. From St. John's Church, Bendena, Kan. To Grace Church, Lincoln, Neb.

KID GLOVES

This is what Lawson Associates Directors handle people with

another reason for leadership

in church fund-raising

LAWSON ASSOCIATES inc.

Fund-raising Counsel

3545 Lindell Boulevard
St. Louis 3, Missouri
Jefferson 5-6022

53 North Park Avenue
Rockville Centre, N. Y.
Ro 6-0177

101 Jones Building
Seattle, Washington
Mutual 3691

24 North Wabash Avenue
Chicago 2, Illinois
Financial 6-4504

2015 J Street
Sacramento 14, California
Hickory 6-5759

CLARA MAASS MEMORIAL HOSPITAL
SCHOOL OF NURSING

Affiliated with Upsala College

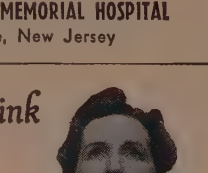
* * *

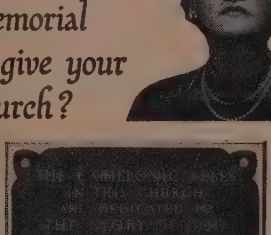
Apply Now for September 1958

Write to:

Director of Nurses
CLARA MAASS MEMORIAL HOSPITAL
Belleville, New Jersey

Can you think of a Finer Memorial to give your church?





Give Schulmerich Carillonic Bells* as many thoughtful donors do. Within your life-time in your own name . . . or as a timeless tribute to your departed . . . Schulmerich is the world's standard for quality. With appropriate plaque, if desired. As low as $975. Terms. Write for brochure.

Organizations who wish to give to their church are invited to write. Pastors and Committees! Write for Schulmerich's "Carillon Bells" Fund-Raising Plan.

*Trademark

SCHULMERICH
CARILLONIC BELLS*
2698 Carillon Hill • Sellersville, Pa.
"A World-Honored Name"

CHANGES OF PASTORATE . . .

VAN BOENING, GRANT. From St. Mark's Church, Great Bend, Kan. To Redeemer Church, Hooper, Neb.

TREXLER, LEROY C. From St. John's Church, Cherryville, N. C. To St. Paul's Church, Sarasota.

DECEASED

SISTER GRACE LAUER, 76, died Aug. 24 in Lankenau Hospital, Philadelphia. She had been retired since 1955.

A native Pennsylvanian, Sister Grace received her education at the Scranton Teachers Training School, Temple University, and Philadelphia Deaconess Training School. She was consecrated in 1915.

From 1914 to 1944, Sister Grace was training sister, from 1943 to 1946 acting directing sister of the Philadelphia Deaconess Motherhouse. During the following nine years she was attached to Lankenau Hospital and the Drexel Home for the aged.

She is survived by one brother, the Rev. William H. C. Lauer (retired) of Philadelphia.

Funeral services were held Aug. 27 by Chaplain Wilbur Laudenslager in the Motherhouse chapel. Burial was in Fernwood Cemetery.

MRS. ROSA SCHUTES, nee Borneman, widow of the Rev. George Schutes, died July 2 at Elkhart, Ind.

Pastor Schutes, who died in 1940, was the organizer and first pastor of Trinity Church, Valparaiso.

Mrs. Schutes is survived by a stepson, Gerhard, Elkhart, and a brother, Herman Borneman.

Funeral services were conducted at Elkhart by Pastor A. H. Abplanalp of Grace Church. Burial was at Rice Cemetery.

MRS. EFFIE SPANGLER, nee Schwartz, wife of the Rev. Walter D. Spangler, died Aug. 9 at Park Ridge, Ill. She was 67 years old.

A native of Adams County, Pa., Mrs.

Spangler attended local schools and the Lutheran Deaconess School in Baltimore for a special training course and married Pastor Spangler in 1915. They began serving St. Luke's Church, Park Ridge, in that year.

She is survived in addition to her husband by two sons, Dr. Fred W. Spangler, Rochester, N. Y., and the Rev. John R. Spangler, pastor of Salem Church, New Augusta, Ind., and a daughter, Mrs. Ruth Cartwright, Park Ridge.

Funeral services were conducted at Park Ridge Aug. 11 by Pastors Luther C. Mueller and Alvin Fess and at Gettysburg Aug. 14 by Pastor Earl B. Wantz and Dr. Earl S. Rudisill.

Burial was at Gettysburg.

MRS. ETHELYNN WAGNER, nee Van Wagner, 79, wife of Dr. I. Hess Wagner, ULC pastor, died Aug. 24 at Somerset, Pa.

A native of Brookfield, N. Y., Mrs. Wagner was the organizer and first director of the Conservatory of Music of Susquehanna University, Selinsgrove, Pa.

Dr. Wagner has been pastor of Trinity Church, Somerset, since 1909.

Funeral services were conducted at Somerset Aug. 26 by Central Pennsylvania Synod President Dwight Putman.

Interment was at Somerset County Memorial Park.

THE REV. HERMAN WENNERMARK, 79, retired ULC pastor, died Aug. 13 at Indianapolis, Ind.

Pastor Wennermark was born in Brazil and was a graduate of Gustavus Adolphus College and Chicago Seminary.

He served congregations in Muscatine, Iowa; Chicago Heights, Ill.; Oakland, Neb.; Aurora, Ill.; Mishawaka and Fort Wayne, Ind.; and DeSoto and Meredosia, Ill. He retired in 1949.

Surviving are a daughter, Mrs. Ruth Earnest, Indianapolis, and two sons, Richard, Indianapolis, and A. James, Rochester, N. Y.

Funeral services were conducted Aug. 15 at Gethsemane Church, Indianapolis, by the Rev. Harold E. Koch. Burial was at Anderson Cemetery, Indianapolis.

Chancel furniture and pews of fine Craftmanship and Design. Write for catalog.

PAGE CHURCH FURNITURE CO.
Albemarle, N. C.

NEEDED

a Parish Worker in a growing church. Duties to include visitation, youth work, and responsibility in religious education. Write to Pastor William E. Kmet, 611 Randolph St., Oak Park, Illinois.

FULL TIME ORGANIST-CHOIRMASTER desires change. Philadelphia area. Inquiries invited. Box 753, THE LUTHERAN.

MISSION CONGREGATION WANTS to purchase 22 used pews, at least 13 feet long. Contact Pastor J. Marion Rhoden, Jr., 108 Mabel Ave., Rt. 4, Taylors, S. C.

"8 MISTAKES PARENTS MAKE"

Every parent should have this new book about child training. It is free; no obligation. Simply address Parents Association, Dept. 1499, Pleasant Hill, Ohio.

AGENTS WANTED!

Run a spare-time Greeting Card and Gift Shop at home. Show friends samples of our new 1958 Christmas and All Occasion Greeting Cards and Gifts. Take their orders and earn to 100% profit. No experience necessary. Costs nothing to try. Write today for samples on approval. Regal Greetings, Dept. 52, Ferndale, Michigan.

For Quick Profits and Repeat Sales

Sell Betty Anne Peanut Crunch and Creamy Mints, packed in attractive one-pound tins. Beddall Candy Co., Collingswood 7, N. J.

GIFT GIVING TIME IS JUST AHEAD

Fascinating handwork supplies available. Materials for beautiful heirloom tufted bedspreads, rugs, bathsets . . . also American Thread embroidery, knitting, crochet yarns and stamped goods. Color cards and complete catalogs just 25c. TEXTILE SUPPLY, Box 608, Dalton, Georgia.

in conclusion

SOMEWHERE IN THE United States there may be somebody who has a favorable opinion of the tough policy being developed along the China coast by Secretary John Foster Dulles (with President Eisenhower tagging along). I haven't heard of anybody who likes it.

It's quite frightening throughout the world, of course, for a powerful nation such as the U.S. to act irrationally in such a dangerous situation. To fight China for the Matsu and Quemoy islands would be more senseless—and ghastly more expensive—than it was to push the war in Korea north of the 38th parallel.

As thousands of editorial writers have pointed out this month, the United States could not endure permitting an enemy nation to hold such a position as Staten Island, just off the New York shoreline, and use it for hit-and-run raids over the U.S. mainland. That's what the Chiang Kai-shek's Chinese have been doing from Quemoy and the Matsus.

THE DIFFICULTY for the Eisenhower administration has been in getting used to the fact that the Communists conquered China, and are likely to be there a long time. Chiang Kai-shek's decrepit dictatorship in China was completely defeated because it was dishonest to the core, could not maintain a stable currency, lost the respect of 99 per cent of the people it was trying to govern.

So Chiang retreated to Formosa, which had been held by Japan since 1895. The people in Formosa would pack Chiang off to San Francisco tomorrow if they could. But the U.S. has considered Chiang its great good friend, largely due to a tension within the Republican Party. It was ironic that Senator William Knowland (often called "the senator from Formosa") went home for the last time from his senate seat in Washington a week before his China policy began to explode.

Formosa, of course, belongs to the people in Formosa. During the lull in Far Eastern affairs in the last three years, a deal might have been negotiated with China to let Formosa become an independent country, Chiang could have been "unleashed" to some country estate in New Jersey.

RED CHINA is a brutal and dangerous nation which would like to extend its power over the whole of Asia. It has become a well-matched running-mate for the Russians. (Somebody has predicted that the next war will be fought between Russia and China.) But China is a fact. When the U.S. Department of State attempts to negotiate with China it has to resort to a childish fiction that China doesn't exist, and send diplomats to Geneva or Warsaw to carry on the conversations.

There wouldn't be any hospitality or dreamworld illusions involved in admitting Red China to its place in the United Nations. This would merely acknowledge the facts of world affairs as they exist. Nations are struggling toward a new situation in which critical problems will be battled out at UN headquarters on Forty-second street instead of on battlefields. We'd better have China there to do its quarreling before the microphones instead of lobbing shells over the Formosa straits.

Diplomats such as Mr. Dulles, all through the centuries, have been proud of their skill in bluffing their way right up to the brink, and bringing it off successfully. Some of them trip right at the crucial moment. Then other people pay the horrible price. —ELSON RUFF

At 43 he thought he couldn't afford more insurance,—*but*

Brotherhood Provider gave his family $10,000 extra protection now...

for just $6.27 per week (on an annual basis) and he gets all premiums back at age 65*.

Like many of us, this man knew he really should have more life insurance while his children were growing up. But he thought he couldn't afford more protection. His expenses were heavy, and he felt he should be saving for retirement, too.

He found that Lutheran Brotherhood's Brotherhood Provider Plan is specially designed to let him get protection *and* build savings. And here's why:

Actually, the Provider is like a savings account for him—with one tremendous difference: *family protection.* His family is assured of an extra $10,000 if he should die.

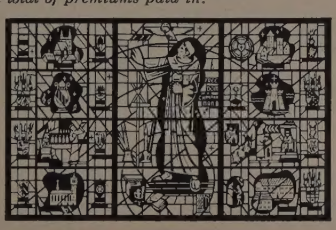
When he is ready to retire, he can withdraw *all* the money he has deposited as premiums.* This means that he has had $10,000 insurance protection for 22 years as the interest on his savings. His Brotherhood Provider policy is a cash reserve, too. In time of need he can borrow up to the full cash value without losing the rest of his insurance protection.

This is one of the reasons we say Lutheran Brotherhood offers *living benefits* for Lutherans. And the Brotherhood Provider Plan is just one of many insurance plans tailored to help you protect your family and provide for your retirement years.

Talk to your Lutheran Brotherhood representative, or write today.

**Based on current dividend rate, which is not guaranteed. The actual amount may be more or less than the total of premiums paid in.*

Free on request—Beautiful full-color reproduction of Lutheran Brotherhood's Reformation Window at right. No obligation, of course. Send name and address today.



LUTHERAN BROTHERHOOD

701 Second Ave. S. • Minneapolis 2, Minn.

Living benefits for Lutherans through life insurance

The Library
Pacific Lutheran Seminary
2750 Marin Ave
Berkeley 8 Calif Free

About the book

Her name was Linda Macneill. There was nothing strange in that name, but Linda Macneill, designer for Gold Star Patterns, was something else again. Even the Epsteins, owners of Gold Star, weren't sure why they had hired a Gentile.

Though the theme of this novel is prejudice between Jew and Gentile, its pattern applies to all human relationships. Sustained interest, good characterization and an unusual locale combine to make THE GENTILE a highly readable and thought-provoking novel.

$3.50

Please add 15c to cover postage

UNITED LUTHERAN PUBLICATION HOUSE

2900 QUEEN LANE, PHILADELPHIA 29, PA.

22 W. Madison Street
Chicago 2, Ill.

610 Wood Street
Pittsburgh 22, Pa.

1233 Hampton Street
Columbia 1, S. C.

31 E. North Avenue
Baltimore 2, Md.

3103 W. Sixth Street
Los Angeles 5, Calif.

17 Park Place
New York 7, N. Y.

219 W. Sixth Street
Austin 61, Texas

805 Locust Street
Des Moines 9, Iowa

11 Arzuaga Street (P.O. Box 335)
Rio Piedras, Puerto Rico

237 King Street W.
Kitchener, Ont., Canada